18.

Antichriſt in Spirit unmasked:

OR,

Quakeriſm a great Deluſion.

Being an Anſwer to a Pamphlet lately publiſhed and diſperſed in and about *Deptford* in *Kent*, intituled, *The Chriſtianity of the People commonly called* QUAKERS.

Which they ſay is aſſerted againſt the unjuſt Charge of their being no Chriſtians, upon ſeveral Queſtions relating to thoſe Matters wherein their Chriſtian Belief is queſtioned.

By which Pamphlet they would perſwade the World that the QUAKERS are Chriſtians.

In which ANSWER you have their Deceit detected, their pretended Faith examined, and proved a Counterfeit.

And no marvel; for Satan himſelf is transformed into an Angel of Light. 2 Cor. 11. 14.

If that Light that is in them be Darkneſs, how great is that Darkneſs? Mat. 6. 23.

They are of thoſe that rebel againſt the Light, they know not the Ways thereof, nor abide in the Paths thereof. Job 24. 13.

And for this cauſe ſhall God ſend them ſtrong Deluſions, that they ſhould believe a Lie. 2 Theſſ. 2. 11.

By *Edw. Paye*, a Servant of Chriſt.

London, Printed in the Year, 1692.

TRINITY COLLEGE
LIBRARY
CAMBRIDGE
C

A Commendatory Epiſtle to the READER.

Impartial Reader,.

THOU *art here preſented with an Examination of the pretended Faith profeſſed by the* Quakers, *lately publiſhed and diſperſed in* Deptford. *It appeared to the World with a fair Aſpect, and the Ignorant and Eaſy were ready to take their Words, that they ſo believed: But the Author, to unfold their Riddles, hath made uſe of their own Conſtruing Books, to get at their Meanings; and it fully appears to be nothing ſo believed by them, as pretended in their Pamphlet. We believe neither Ambition, Self-Intereſt or Prejudice, moved the Author to this Work; but purely, the Honour of God, Defence of Truth, and Good of Souls. We alſo hope and believe, that he hath been careful truly to cite the* Quakers *own Authors; and we believe, if any Error therein be, as to Page or the like, it may be juſtly imputed as an over-ſight.* Reader, *thou art foretold by our Lord,* That in the laſt Days many falſe Prophets ſhall ariſe, and deceive ma-

ny. *And the Apoſtle informs of ſome, that* with feigned Words, and fair Speeches, ſhall deceive the Hearts of the Simple: *And of others,* That ſhall privily bring in damnable Hereſies, even denying the Lord that bought them, *&c. and that* many ſhall follow their pernicious Ways, *&c. So that, as was ſaid in another Caſe, we may ſay in this,* Is there not a Cauſe? *The Holy Scriptures, which this Generation of Men contemn and vilify, as will appear in this Diſcourſe, go very nigh to us; we always having had, and hope ever ſhall have a venerable eſteem for them.*

And thus we commend the enſuing Diſcourſe to the Judgment of the unbiaſſed Reader, hoping Error may be detected, and the Truth preſerved from Seducers, who would introduce their corrupt Notions in the room thereof: And we ſhall reſt with theſe Deſires, true Friends to all that love Truth and Peace,

Hen. Loader.
William Allcot.

Quakeriſm

Quakeriſm a great Deluſion.

THE Subſtance of their pretended Faith may be reduced into theſe ſix general Heads.

I. In the firſt and laſt Articles profeſſed, they ſay, they believe, according to holy Scripture-Teſtimony, in the Trinity, or thoſe three Divine Witneſſes that bear Record in Heaven, *&c.* and that they believe and own the holy Scriptures, contained in the Books of the Old and New Teſtament, and to be given by Divine Inſpiration, and to contain all matters of Doctrine and Teſtimony, *&c.* neceſſary to be believed and practiſed in order to Salvation and Peace with God, *&c.*

II. They ſay their Belief is, that in the Unity of the Godhead there is Father, Son and Holy Ghoſt, being thoſe three Divine Witneſſes that bear Record in Heaven, the Father, the Word, and the holy Spirit, and that theſe three are one, *&c.*

III. They profeſs to believe the Divinity and Humanity of Chriſt, the Eternal Son of God, *&c.* and that he is the one Mediator betwixt God and Man, the Man Chriſt Jeſus, *&c.*

IV. They profess to believe and expect Remission of Sins, Justification, Redemption and Salvation, through the Sufferings, Death and Blood of Christ, and not by their own Works, Righteousness or Merits — this is professed in their third and fourth Articles specified in their Pamphlet.

V. They profess to believe and own the Divine Offices of Christ, as King, Priest and Prophet, over his own Church and People.

VI. They evade and deny Baptism in Water, and the Supper of the Lord instituted in Bread and Wine, to be now in force, as standing Ordinances in the Church of Christ.

They say nothing of those two great Articles of the Christian Faith, the Resurrection of the Bodies from the Graves of the Earth, and the eternal Judgment; tho they are not ignorant that their Faith hath been questioned herein.

Before I proceed to examine their pretended Faith professed in their Pamphlet, I shall take notice of its Title; it is called, *The Christianity of the People commonly called Quakers*; and could we take them at their words, their Profession looks like good and Orthodox. But as the Apostle saith, 2 *Cor.* 11. 13. there were *deceitful Workers, transforming themselves into the Apostles of Christ*; using feigned words and fair Speeches, was the old way of deceiving the Hearts of the simple. As our Enemies at Sea, either to defend themselves from our Stroak,

or

or to draw us into their Snare, will put up the Engliſh Flag: So the Quakers ſee it neceſſary upon this occaſion, to make a very plauſible Profeſſion. The gilded Pill is not ſo irkſome to the Palat; but if we are cautious in taking Money, and if a Piece be fair and large, yet if the Metal be ſuſpicious, we bring it to the Touch-ſtone.

1. Chriſtianity is a very high, holy and honourable Profeſſion, which hath cauſed many to lay claim to it without a juſt Title, who will needs have the Name, tho ſtrangers to the Nature of Chriſtianity: many have no better a Title to this Name, than their being born in a Nation called a Chriſtian Nation. Others depend upon Morality alone, and bleſs God they are not ſo bad as ſome other Men. Chriſtianity is to lay hold upon Chriſt by a true and Evangelical Faith, in his Death, Sufferings and Merits, for Redemption and Juſtification; to believe him in all his Offices, and obey him in all his Ordinances. Chriſtians are Diſciples or Scholars of Chriſt. *Acts* 11. 26. *The Diſciples were firſt called Chriſtians at* Antioch. A true Goſpel-Profeſſion, from a real and Evangelical Faith, attended with a pious Life; for Morality is included where there is true Chriſtianity.

2. Quakeriſm, with reſpect to the Name, is not derived from a Perſon ſo called, but from a Geſture uſed much amongſt them formerly in their Meetings, as was manifeſt by what was alledged againſt them by the *Weſtmoreland* Petitioners, *viz.* That their Practice did exceed-

ingly savour of Saucery, because of the Swellings, Quakings, Roarings and Foamings that were amongst them at their Meetings. And in the Quakers Answer to this Petition, they deny not swelling, foaming and quaking: See their Book, *p.* 35. But they deny Saucery and Blasphemy: They justify quaking and trembling, as being used by the Saints of old, *Heb.* 12. 21. *Jer.* 33. 9. *Acts* 9. 6. *Ezek.* 12. 18. These Texts are urged by *Ja. Nailor*, p.16, 17. of his Book called, *The Power and Glory of the Lord shining out of the North*: He takes pains to prove their Name, and justify their Practice; for, saith he, search the Scriptures, and holy Men of God do witness Quaking and Trembling: This is true, and the same may be said of wicked Men and Devils, *Acts* 24. 25. *James* 2. 19. and *Luke* 9. 39. we read of him that was possessed, that he foamed, when the Diabolical Spirit did tear him. I shall say no more of their Name, it is of their own procuring and defending, tho no discriminating Character of Christianity or Saintship.

2*dly*; As to their Profession, for ought that ever I could gather from their own Tongues or Pens, is a Labyrinth of Confusion, or a great heap of Contradictions, tending to the Subversion both of the Foundation and Fabrick of Christianity; being a Compound of Heresies, having Affinity with the Sadduces, as Mr. *Brown* notes, in the discovery of the Leaven of the Sadduces hid among the Quakers, *p.* 5. which Sect was divided into two Branches, *Epicures* and

and *Stoicks*; these encounter'd St. *Paul*, *Acts* 17. 18. calling him *Spermologus*, which our Translation renders *a Babler*, because he preached Jesus and the Resurrection; and with the Heresy of *Hymeneus* and *Philetus*, 1 Tim. 2, 18. who said, *the Resurrection was past already*; and had overthrown the Faith of some: and they have Affinity with the *Gnosticks*, who say, that Christ did not take Flesh really, but in a Figure; so have the Quakers said, as will appear. See *Saul*'s Errand to *Damascus*; compare *Epiphanius*, *Heres.* 26. And they have Affinity with *Seleucus*, a great Heretick, who denied the Humanity of Christ, and Water-Baptism; he lived in the time of *Theodosius Magnus*. See *August. lib. de Heres.* Both which Errors are maintained by the Quakers, repugnant to the holy Scriptures Testimony.

Again, They have Affinity with the Papists in their Master-veins of Popery: for as the Papists do introduce all their vain Conceits by this Maxim, That the Church cannot err: So the Quakers usher in their Dreams, that they are perfect, and so cannot err. And as the Papists make the Writings of their General Councils equal with the Scriptures, so do the Quakers their lying Pamphlets; nay, prefer them above the Scriptures, as will appear. And they have Affinity with the Muggletonians, who utter their execrable Imprecations, Curses and Sentences against their Opposites. And I must leave them in this Deluge of Errors and Heresy, and proceed to examine

their

their Pamplet in its respective parts.

1. In the first Head, being part of the first and last Articles professed in their Pamphlet, they profess to believe holy Scripture-Testimony, and that the holy Scriptures, contained in the Books of the Old and New Testament, do contain all matters of Doctrine and Testimony necessary to be believed and practised in order to Salvation and Peace with God; and that they desire to live in the Faith, Knowledg and Practice of them, *&c.* in all things appertaining to Life and Godliness. Holy Scripture being given by Divine Inspiration, is *profitable for Doctrine, Correction, Instruction, that the Man of God may be perfect, throughly furnished unto every good Work; able to make the Man of God wise unto Salvation, through Faith in Christ Jesus.*

Indeed there is a present occasion for this plausible Profession; for the Promoters of it have now set up a Meeting in *Deptford*, a place where their corrupt Notions have had but little footing; and it is also a place where the Word of God hath for many Years been faithfully and powerfully preached; so that except they appear in Sheeps Clothing, they cannot draw Disciples after them. It is said of the Oracles of the Heathens, that they were made to look with two Faces, that they may the better effect their Deceits. It is not easy to conceive the many Meanings and Reserves that lie couched in this Paragraph. But not to trace them into all their equivocal Reserves, I conceive the best

way

way to underſtand the Quakers Sentiments about the Scriptures, is to have recourſe to their own Conſtruing Books.

And I ſhall begin with *Humphrey Smith*, a forward Aſſerter of Quakeriſm: ſee his Book called, *A true and everlaſting Rule*, p. 29. he affirmeth in the Face of Men and Devils, 'That there are no other Rules, Ways or Means 'by which Men ſhall ever come to walk with 'God, but by that which is manifeſt of God 'in him; and that it is ſufficient to guide in all 'the Ways of God without Scripture, or any 'other outward Rule. Doth not this tend to make null what is before profeſſed? If that in *Humphrey Smith* be a ſure Guide, and his Book be a true and everlaſting Rule, how then are the Scriptures neceſſary? and wherein are they profitable for Doctrine, Inſtruction, *&c.* ſince all things neceſſary may be taught without them?

See alſo *James Nailor*'s Anſwer to the Jews, p. 4, 22, 25. 'It's Blaſphemy for any to ſay 'the Letter is the Word of God, it is the 'Devil that contends for the Scriptures to be 'the Word of God, *&c.* Here you have the Sentence of one of their great Prophets paſſed againſt the Scriptures.

George Whitehead being asked, Whether they eſteem their Speakings to be of as great Authority as any Chapter in the Bible? He affirms, in his Apology, p. 49. *That which is ſpoken by the Spirit of Truth in any, is of as great Authority as the Scripture, yea, and greater.* What can appear

pear more clear, than that the *Quakers* Inſpirations are of as great, if not greater, (But why do I mince it?) ay, and greater Authority than the Scriptures? Let us add to this *James Parnell*'s Teſtimony, *Shield of the Truth*, p. 19. he alſo that ſaith, *The Letter is the Rule and Guide of the People of God, is without, feeding upon Husks, and is ignorant of the true Light*, &c. By this Man's Verdict, the Scriptures are condemned as Husks, or a falſe Light. Could either Papiſt, or Atheiſt, more plainly oppoſe the Holy Scriptures? But ſince we want no Evidence to detect theſe Impoſtors, let us add a few more from their own Pens; ſee *James Naylor*'s *Light of Chriſt*, p. 19. 'God is at liberty to ſpeak 'to his People by the Scriptures, if he pleaſe; 'and where they are given by Inſpiration, doth 'ſo; and he is alſo at liberty to ſpeak by any 'other created thing, as to *Balaam* by his Aſs. I think I do not wrong them, if I infer from hence, that the Sons of Men may as well expect Teachings and Rebukes from an Aſs, as from the Scriptures, one hath as much Authority eſſentially in it ſelf as the other; one hath in it ſelf as much Authority to guide, teach and inſtruct the Sons of Men, as the other; neither can teach Men, except God immediately inſpire them. You ſee by this, how theſe divinely-inſpired Men eſteem the Scriptures of Truth. See the joint Conſent of two of their chief Guides, *Fox* and *Hubberthorne*, *Truth's Defence*, p. 101. they ſay, 'The Scriptures are no ſtanding Rule, 'and that it is dangerous for the ignorant People

'to

'to read them. Surely if they had bin brought up at St. *Omers*, they could not more positively have denied the Scriptures. I hope the Reader will remember how these chief Guides amongst the *Quakers*, agree with the Account in the Pamphlet, see *pag.* 29. of Mr. *Hicks*'s *Dialogue*; 'One '*Thomas Holbrow*, a great Zealot among the '*Quakers*, as appeared by the Journey he took 'to deliver a Message to one *James Nobs*, which 'he said was immediately delivered to him from 'the Lord: But it so unhappily fell out, that '*James Nobs* was forty Miles off when the said '*Holbrow* came to the Meeting; so that either 'the God that sent *Holbrow* did not know *Nobs*, 'or else at least was ignorant that he was gone 'from Home at that time, for he delivered the 'Message to a wrong Person. This I have had te-'stified to me as a Truth by several in those 'Parts. And in *p.* 27. *Dial.* But this is not 'what I intend, for afterwards *Tho. Holbrow* 'having some Reasonings with *James Nobs* and 'his Wife, the said *Nobs* urging many Scrip-'tures against *Holbrow*; the said *Holbrow* re-'plied, *What dost thou tell me of Scriptures, which 'are no better to me than an old Almanack?* It is like, when *Humphrey Smith*'s *True and Everlasting Rule* came in date, the Scriptures became no better than an old Almanack. The brevity of this short Discourse, will not admit me to draw the proper Inferences that would naturally flow from these Premises. These are the Men that in their Pamphlet profess so high an Esteem for Holy Scriptures. See *James Pernell*'s Book,

Christ

Christ Exalted, p. 4. 'Christ is the Word, the 'Scripture is not; Christ is the Light, the 'Scripture is not; he is the Ruler, Guide, 'Teacher and Judg, the Scripture is not. And thus he goes on, like a Cloud carried with the Wind. It is like, from the Title of his Book, he concludes from these Expressions, to exalt Christ; when indeed he casts the greatest contempt upon him: Christ saith, *If any Man love me, he will keep my Word.* What are the written Words of Christ, but Scripture? But more of this hereafter.

Dialog. 1. p. 24, 25. '*Christian*, is it then in-'genuous and honest for you to deny the Scrip-'tures to be a Rule to others, tho at the same 'time, but by misinterpreting it, you make it a 'Rule to your selves? Are you not ashamed of 'this Deceit and self-condemning Partiality?

'*Quaker*, Thou mistakest us, we own not the 'Scriptures to be our Rule; and whereas thou 'hast said many things to render us guilty of 'condemning this in others, whilst we our 'selves seemingly allow it to be so, which is but 'thy own Imagination; for when we make use 'of Scripture, it is only to quiet and stop their 'Clamours that plead for it as their Rule; but 'for us, had the Scriptures never been, we 'could have known what is therein contained. I hope the Reader by this may perceive the Reason why the *Quakers* talk so much of Scripture in their Paper; observe, *We own not the Scripture; we seemingly allow it; but our End in this, is only to stop their Clamours that plead for it as their Rule.*

Rule. You ſee here the condeſcending Spirits of theſe Men, that they ſhould allow the Scriptures to others, ay, and make uſe of them to pleaſe others, and yet not own them as a Rule themſelves; but their End is to ſtop clamorous Tongues. But here is their great diſadvantage, the old Birds will not be caught with this Chaff, their ſeeming Allowances will not paſs for Chriſtian Principles; 'When the Mask is 'taken off, as *Weſtfield* ſaid concerning Chriſt, 'you are not able to bear what we have to 'hold forth concerning him; ſhould we deliver 'what we hold concerning Jeſus Chriſt, we 'ſhould be ſtoned in the Streets. *Weſtfield* a Quaker, *Dialog.* p. 74, 75. And indeed ſhould they hold forth in their Teaching what hath dropt from the Pens and Mouths of their chief Guides at ſome times, they would draw but few in their right Minds into their clouded Deluſions.

But obſerve what is before ſaid; *As for us, had the Scriptures never been, we could have known what is therein contained:* This I have alſo heard from their own Mouths. Then I deſire the Quakers to reſolve me in theſe two Queſtions; it is ſaid, *John* 21. 25. *And there are alſo many other things that Jeſus did, the which if they ſhould be written every one, I ſuppoſe that even the World it ſelf could not contain the Books*, &c. Again, it is ſaid, *John* 8. 6, 8. when the Woman taken in Adultery was brought to Chriſt, that he *ſtooped down, and wrote with his Finger on the ground*, &c. Now let the Quakers reſolve me by their immediate

mediate Inſpirations, what thoſe things were that Jeſus did that are not written, and what were the Contents of that Writing on the Ground? or elſe let their proud Boaſtings of immediate Inſpiration, be condemned to perpetual ſilence, and Shame cover their Faces. And waiting for their Reſolve herein, I proceed to examine the Suffrage of great *George Fox*, who thinks he doth the buſineſs effectually; ſee his *Difference of Miniſters*, pag. 1. he diſcants upon *John* 1. 1. 'Thus *John* did not 'ſay, the Declaration was the Word, but ſaith 'in his Declaration, the Word was God; and 'he that ſaith the Letter is the Word, is a 'Deceiver, and errs. The Argument lies here; becauſe Chriſt is called the Word, the Scriptures muſt not be ſo called. *John* ſaid, the Word was God; then the Scriptures cannot be the Word, except they be God alſo. It ſeems by the Quakers Logick, they are Deceivers and err, that call the Scriptures the Word of God, the Reaſon is, becauſe Chriſt is ſo called. Why then let us ſee 1 *Cor.* 10. 4. *Iſrael* in the Wilderneſs *drank of that ſpiritual Rock that followed them; and that Rock was Chriſt:* But are there not other Rocks properly ſo called? A Rock is a hard congealed heap of Stone. *John* 10. 1. God is called an Husbandman; but are not Men that plow and till the Ground properly ſo called? Chriſt is called a Vine, a Door, and a Shepherd; but are there not other Vines, Doors and Shepherds in a proper ſenſe? Sure the Quakers will grant there are. Chriſt is called

called the Light of the World, and yet *Mat.* 5. 14. he tells his Disciples, they *were the Lights of the World.* We own Christ to be called the Word of God, and yet the Scripture is so called in a true and proper sense. Christ is the only begotten Son of God, *Joh.* 3. 16. 1 *Cor.* 8. 6. *Eph.* 4. 5. But he hath more words than one, *Mat.* 4. 4. a Scripture from *Deut.* 8. 3. to oppose the Devil's Assault; *Man lives not by Bread alone, but by every Word that proceedeth out of the Mouth of God.* Prov. 30. 5. *Every Word of God is pure.* *Jer.* 23. 36. the Complaint is, The false Prophets had *perverted the Words of the Living God.* A great Evil, and too common in this day. But would the Quakers have the Word always to intend Christ? *Mark* 4. 19. *The Cares of this World, and the Deceitfulness of Riches, and the Lusts of other things entring in, choke the Word.* Will the Quakers say, these things entring in, choked Christ? Surely no. By all this the judicious Reader will see the Endeavours that have been used by the Quakers to explode the holy Scriptures, not only to rob them of their Nature, Use, Power and Efficacy, but also of their very Name. But let all Christians learn to prize them, and carefully improve them, and be thankful to Divine Providence, by which they have been preserved through all Times, and against all Tyrants. *Psal.* 19. 7, 8. *David* sets forth the worth of them: *The Law of the Lord is perfect, converting the Soul; the Testimony of the Lord is sure, making wise the simple. The Statutes of the Lord are right, re-*

joycing the Heart: the Commandments of the Lord are pure, enlightning the Eyes. 2 Tim. 3. 15, 16. *They are able to make wise to Salvation.* Soul, thou needest not fear miscarrying, if thou makest the holy Scriptures the Rule of thy Faith, and Guide of thy Life. This short Treatise will not admit me to enlarge: I shall leave this short Scheme, by which the Reader may judg what an Esteem the Quakers have for holy Scriptures they so much pretend to in their Pamphlet.

The Names they give the holy Scriptures.	The Names they give their own lying Pamphlets.
Scriptures no standing Rule, it is dangerous for the ignorant to read them.	*A true and everlasting Rule.*
No better than an old Almanack, neither Rule, Guide, Light nor Teacher.	*The Royal Law and Covenant of God.*
A dead carnal Letter.	*Love to the Lost.*
They are Precepts and Traditions of Men.	*News out of the North, written from the Mouth of God.*
Paper, Ink and Writing.	*The pure Language of the Spirit.*
The Letter without, Swine feeding on Husks.	*A Salutation to the Seed of God.*
Obedience to Scriptures is the Harlot's Child.	*The Lip of Truth.*
You may as well expect God to teach or rebuke by any other Creature as the Scripture, as he did Balaam *by his Ass.*	*The Spirit of Truth.*
	A Trumpet from the Lord, sounding out of Zion.
	A true Prophecy of the mighty Day of the Lord.
	The Word of the Lord, and a Word from the Lord, p. 13. *of the Mighty Day of the Lord.*

Blush O Heavens, and tremble O Earth, at the Pride and Ignorance of these Impostors!

I shall add but two or three Passages more concerning their Contempt of the Scriptures: see *Tho. Lawson*, *Untaught Teacher*, p. 6, 7, 8. 'The Scriptures are not a Rule whereby Men 'may know the Will of Christ. And in *Pag.* 2, and 3. of the same Book, he denies that the Ministers of Christ, endowed with the Spirit of Christ, ought to minister or preach from Scripture. Add to this what is said in *Cloud of Witnesses*, a Book of theirs, *p.* 1, 3, 4. 'But the Priests of *England*, the blind 'Guides —— they do teach the People, and say, 'Hearken to the Word of the Lord, as it is in 'such a Chapter and Verse. Now is it not a sign that the Quakers are untaught Teachers indeed: but let the Word of God be true, and these Men Liars. Did not our Lord make use of the Scriptures in teaching, *Mat.* 21.42. saith Christ, *Did ye never read in the Scriptures, The Stone that was set at naught by you Builders?* and *Mat.* 22. 29. *Ye do err, not knowing the Scriptures.* Surely they will not deny Christ to have the Spirit; and he proves the Resurrection of the Dead by Scripture, *Exod.* 3.6. Surely *Peter* had the Spirit, yet he proves Christ to be the great Prophet, *Acts* 3. 22. from *Deut.* 18.15. And will they deny *Philip* to be endowed with the Holy Ghost? *Acts* 8. 35. he preacheth Jesus to the Eunuch from *Isa.* 53. And *Acts* 17. 2, 11. *Paul* reasoned and preached out of the Scriptures, and the *Bereans* searched the Scriptures, to try whether *Paul*'s Doctrine was true or not. The Reader may see from hence,

with what an open Face these deluded Impostors will assert apparent Falshoods. From all this it appears, the Quakers are great Enemies to, and Contemners of holy Scriptures, and that what they say in their Pamphlet is a great Falshood.

II. I proceed to examine the other part of their first Article professed in their Paper.

Article. Our Belief is, 'That in the Unity 'of the Godhead, there is Father, Son and Holy 'Ghost, being those three Divine Witnesses that 'bear Record in Heaven, the Father, the Word, 'and the holy Spirit.

This Profession looks like good and Orthodox Christianity; but yet when it comes to be weighed, it will be found wanting. I shall only examine what Heaven this is the Quakers intend: not in the glorious Heavens above, beyond the Clouds and starry Heavens, no by no means; it's ridiculous to speak of an imagined God beyond the Stars: it is the Heaven within thee where these three Divine Witnesses are: you will hear their severe Rebukes by and by, if you will have any other Heaven to be meant as their Residence. See *James Parnell*'s Book, *Satan's Design discovered*, p. 19, 25. he affirmeth, 'They that confess not Christ to be come in 'their Flesh, are the Antichrist; and also affirmeth, 'That by preaching of Christ in Hea-'ven, the Devil gets his Work done on Earth. Pray, what is fairly to be inferred from hence? why the Heaven they intend is no where else, but within their Mortal Corrupt Bodies; or else

else Christ is not one of those three Divine Witnesses they speak of in the Paper: for they will allow of no other Christ, but what is in every Man. And see further, *Tho. Lawson* in his Book against *William Jeffery*, calls him, 'Thou 'Image-maker, thou Cockatrice, hatching Eggs, 'Vulters Eye, *&c.* because *William Jeffery* had said, that Christ was ascended into Heaven with that Body that was raised from the Dead. And they intend no other Heaven than what is within them, and thus they must be understood in their Pamphlet: for see *Lawson*'s Book, *p.* 9, and 19. they say that they have eternal Life now really in Possession. But would you have it more plain, that the Quakers Heaven is within them, take a Testimony out of *Edward Burrough*'s Works, *Pag.* 9, 149. a chief Guide among them, therefore you may take his word for it: 'We say, he that was slain upon 'the Cross, is the very Christ of God, and the 'very Christ of God is in us.

Tho *Lucock* being ask'd several times before many Witnesses, where that Heaven was that Christ did ascend into, and now was in? he answered, clapping his Hands upon his Breast, *Within me, Within me.* I shall not trouble you much more in discovering to you the Quakers Heaven, and what they intend by it. *G. Fox* in his *Great Mystery*, p. 16. writes thus; 'Thou 'art deceived, who saith, Christ is distinct from 'the Saints. Can any Man eat the Flesh of 'Christ, if his Flesh be not in them? Can you 'call him Christ in Man, if the Man be not

'there? *George Whitehead*, *Dip. Plong.* Christ 'without us is not Scripture-Language; but 'the *Anthropomorphites*, and *Muggletonians*, and '*Socinians*, saith he, tell us of a Personal Christ, 'and that the Man Jesus our Lord hath a place 'in Heaven remote from the Earth.

Let this serve to satisfy the impartial Reader, that the Quakers believe the Heaven they intend, to be within them: and they are but Hereticks that believe in a Christ in any other Heaven remote, or at a distance from them; for it is plain, that they deny Christ to be a distinct Person without them. And in like manner all the three Divine Witnesses they speak of, that bear Record in Heaven, are within them also; for the Light within them is really and compleatly Christ, and Christ is God: But this will further appear under the next Head. But let all Christians believe that Jesus Christ is at the Right-hand of the Father in the glorious Heavens above. However the Quakers do endeavour with their false Glosses to abuse the World, and dethrone Christ. We own and believe those Scriptures in their true and proper sense: 2 *Cor.* 13. 5. *Know ye not that Christ is in you, except ye be Reprobates?* 1 Cor. 6. 19. *Ye are the Temples of God; and Christ in you the Hope of Glory*, &c. And it is also true, that the Saints are said to be in Christ, 2 *Cor.* 5. 17. *If any Man be in Christ, he is*, or *let him be, a new Creature. And he that dwelleth in Love, dwelleth in God, and he in him.* How often doth *Paul* speak of the Faithful in Christ Jesus; and he also speaks of some

that

that were in Chriſt before him. Now the Quakers, if they are not ſtark blind, may ſee in what ſenſe Chriſt is ſaid to dwell in the Saints; that is, by the Gifts and Graces of his holy Spirit, *Epheſ.* 2. 22. the Saints are *the Habitation of God through the Spirit. For if any Man have not the Spirit of Chriſt, he is none of his.* Theſe Gifts of the Holy Ghoſt, Chriſt promiſed, *John* 16.7. *I go to my Father, and he will ſend the Comforter*, this Spirit of Truth, to guide into all Truth; which was accordingly poured upon the Apoſtles and Diſciples, *Acts* 2. at large. And *Acts* 19.2. *Paul* asks thoſe Diſciples at *Epheſus*, whether they had *received the Holy Ghoſt ſince they believed?* that is, this Comforter that Chriſt had promiſed, that when he went to the Father he would ſend, *Acts* 5. 32. and give to them that obey him; albeit the perſonal Aſcenſion of Chriſt is fully witneſſed to. And to put this out of doubt, read *Luke* 24. 49, 50, 51. *And behold, I ſend the Promiſe of my Father upon you: but tarry ye in the City of* Jeruſalem, *till ye be endowed with Power from on high*; and then go and proſecute the Commiſſion I have committed to you: *And he led them out as far as* Bethany, *and he lift up his Hands, and bleſſed them. And it came to paſs, that while he bleſſed them, he was parted from them, and carried up into Heaven.* Compare *Act.* 1.9. *He was taken up, and a Cloud received him out of their ſight*; *And while they looked ſtedfaſtly towards Heaven, as he* (that is, Jeſus) *went up, behold, two Men ſtood by them in white Apparel*, which were two An-

gels, *ver.* 10. *which also said, Ye Men of* Galilee, *why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come, in like manner as you have seen him go into Heaven.* 'Ay, saith *George Whitehead*, in like manner, but 'every Like is not the same: Pitiful shift! Thus you plainly see the Certainty of Christ's Ascension, and that the Holy Ghost's Descension, *Acts* 2.3,4. & *ver.* 38. promised to the penitent believing obedient Soul. But *Act.*3.20,21. *He shall send Jesus Christ, which before was preached unto you: Whom the Heavens must receive, till the times of Restitution of all things, which God hath spoken by the Mouth of all his holy Prophets since the World began.* Now this Restitution is not yet, tho the Spirit was come. See *Acts* 7. 55. *But he* (that is, *Stephen*) *being full of the Holy Ghost,* (mark that) *looked stedfastly up into Heaven, and saw the Glory of God, and Jesus standing on the Right-hand of God:* ver. 56. and there he saith, *I see the Son of Man standing at the Right-hand of God.* Observe, *Stephen* was full of the Holy Ghost, or of the Spirit of Christ, when he had this glorious sight of Christ in the Heavens at the Right-hand of God, and in the Glory of the Father. Now it is the Faith of Christians, that Christ shall come in this glorious Body the second time from Heaven, *Phil.* 3. 20, 21. *We,* saith *Paul, look for the Saviour, the Lord Jesus Christ*; not for a greater Fulness of the Spirit, as the Quakers dream; for what greater Fulness could *Paul* expect, if the *Quakers* Notion were true, if Heaven and the whole Tri-

nity

nity were in him before? But, saith *Paul*, *we look for the Saviour, the Lord Jesus Christ; who shall change our vile Bodies, and make them like his glorious Body.* Yea, saith Christ, *you shall see the Son of Man come in Power and great Glory, and every Eye shall see him*, &c. *Mat.*24.26. It is more than probable, that Christ pointed at this Generation of Impostors, the *Quakers*, who say, *Behold, he is in the secret Chambers, ay, within thee, not at a distance from thee. Believe them not*, saith Christ, *for my second coming shall be visible as the Lightning, or the Sun that riseth in the East, and shines to the West; every Eye shall see me*, &c. Let this serve to construe what they intend in their Paper, when they speak of three Divine Witnesses bearing Record in Heaven; it is the *Heaven within* they intend.

III. I proceed to the third Head collected out of their Pamphlet, as proposed to be examined; and that is, they profess to own the Divinity and Humanity of Christ. I shall therefore proceed to examine their Belief herein; and still I know no better way, than to make use of their own Construing Books, as the surest way not to wrong them: for by comparing this professed Faith with the Writings of some of their chief Guides, by that you will see whether they believe as they say, or whether it be not only a gloss to deceive the Hearts of the Simple.

And in examining this Point of Faith professed by them, I shall begin with their greatly admired *George Fox*, in his *Great Mystery*, &c. *p.* 71.

p. 71. he says, *Christ's Nature is not Humane, which is Earthly, for that is the first* Adam. But this looks too bare-fac'd, not the Conclusion drawn from some prepared Premises. See immediately before; 'Where doth the Scripture 'speak of Humane? now we do not deny that 'Christ, according to the Flesh, was of *Abra-'ham*, but deny the word Human to be Scrip-'ture-Phrase. He would by this shift perswade the World, that he doth not deny that Christ's Body is constituted of Human Nature, being of *Abraham*; but he will not allow the word Humane. Why then do they, in their Pamphlet, speak of the Humanity of Christ? But one may discern, without Spectacles, that his End is to deny Christ's Body of Flesh. But one would have thought that great *George*, who pretends to translate the Greek into English, in his Book called, *The Mystery of the Great Whore*, should now have found as much as Humane in the Greek, though not in the English, it being several times used in the Epistles, which in the Latin is *more Hominum Humanorum*, after the manner of Humane; and 'Christ's Human Nature 'is no more than his Man's Nature, *Smith's Primmer*, p. 9. *Sword of the Lord*, p. 24. 'They 'that are false Ministers, preach Christ without; 'your Carnal Christ is utterly denied by the 'Light. What can be meant here, but the fleshly Body of Christ, or his Humanity? this is *denied by the Light*; that in their sense is the same to say, That the Divinity denies the Humanity of Christ; most horrid Confusion! But

would

would you have it in plainer Terms from their own Pens, then see *Pennington*'s *Questions*, an eminent *Quaker*, p. 33. who speaks with an Infallible Spirit; 'This we certainly know, and 'can never call the bodily Garment, Christ, but 'that which appeared and dwelt in the Body, *&c.* They own that there was such a Man as Jesus, who was the Son of *Mary*, and that God was in him: But this is no more than what they say of themselves; but the Man Christ he calls here, *the bodily Garment*, and saith, *they can never call that Christ:* So that if this be not fully to deny the Humanity of Christ, I know not what is. But see what is asserted in Mr. *Hicks*'s *Dialogue*, pag. 44, 45. When Mr. *Hicks* hath professed his Faith in the Humanity of Christ, namely, 'That he was the Word made 'Flesh, and God manifest in the Flesh, called al-'so *Immanuel*, or God with us, not the meer 'Godhead of the Son, nor the meer Manhood, 'but God and Man united in one Person, that is 'the Christ. To which one *Stephen Crisp*, a lead-'ing *Quaker*, answered, 'Then I know the Beginning and Date of thy Christ. Mr. *Hicks* asked him, 'Whether he considered what he said? He answered, 'I say again, I know the Begin-'ning and Date of thy Christ. I query whether the plain meaning be not, I know the Beginning and Date, *i.e.* the End of thy Christ? And whether this be not a total denying of the Divinity, as well as the Humanity of Christ? Now what is this, but another Christ and Gospel than that which *Paul* preach'd *Gal.* 1. 8, 9.

which

which he pronounceth *accurſed?* Another Paſſage, *pag.* 45. of *Dialogue*, &c. *Richard Stubs*, a *Quaker*, asking *Elizabeth Weatherby*, *How ſhe expected to be ſaved?* She anſwered, *By that Jeſus who was born of the Virgin, and died at* Jeruſalem. *Stubs* told her, *That was the falſe Chriſt, and an Antichriſt.* Horrid Blaſphemy againſt the Son of God! But ſee what *George Fox* ſaith in his *Myſtery*, pag. 206. 'If there be any other 'Chriſt but he that was crucified within, he is 'a falſe Chriſt, or the falſe Chriſt; and he that 'hath not this Chriſt that was crucified within, 'is a Reprobate. And *pag.* 207. he ſays, God's 'Chriſt is not diſtinct from the Saints. I think, here is a bare-faced piece of Blaſphemy, and down-right denying the Lord Chriſt. What, was that the falſe Chriſt that died at *Jeruſalem*, without the Gates of *Jeruſalem?* 'Ay, ſaith '*George Fox*, if there be any other Chriſt than 'he that was crucified within, he is the falſe 'Chriſt. By being *crucified within*, is meant within that Man the Son of *Mary*; not the Man that was crucified was Chriſt, he was but the outward Garment; that is, he that was born of the Virgin, that lived in the World, in Faſtings, Weakneſs and Temptations, Hunger, Thirſt and Wearineſs; that was in an Agony, and ſweat great Drops or Clods of Blood; that was crowned with Thorns, and crucified upon the Croſs without the Gates of *Jeruſalem*; that was in all Points tempted like as we are, yet without Sin. This they will not allow to be the true Chriſt, or God's Chriſt. Is not this

a

a plain denying of the Lord that bought them? Surely their gross Blindness, and thick Darkness, is to be lamented, and that especially since they labour to keep a Christian Mask over their Antichristian Face. One *Wolrich* a *Quaker*, in his *Declaration to the Baptists*, pag. 13. says, 'That Christ was never seen with any carnal 'Eyes, nor his Voice heard with any carnal 'Ears. No, were not the Eyes of the Multitude fastned upon him? Did not the Jews that crucified him, see him? Yes, they cannot be ignorant hereof. But the meaning is, that was not the Christ that the Jews saw and crucified, that was but the outward Garment, the true Christ was crucified within that Vail. Thus the Humanity of Christ is fully denied, that Man was no more Christ, on their account, than *George Fox*. And, *Saul's Errand to Damascus*, pag. 9. they say, That *Christ hath no Body but his Church*. But I shall refer you to Mr. *Grantham's* Book, *Christianismus Primitivus*, Book 4. Treatise 11. where you have an Account of a Conference betwixt *Thomas Grantham* and *John Whitehead*, a *Quaker*, about Christ having a Body of Flesh and Bones; which *John Whitehead* denied him to have, and deridingly asked *Tho. Grantham*, *What a one that Body was, and how big?* To which Mr. *Grantham* replied, *Such a one as mine, or any other Man's, Sin and Corruption only excepted.* Now *John Whitehead* falls to using that Craft, without which Quakerism would soon be extinguished. *Well*, Thomas, saith he, *I will satisfy thee, if I can: I say, Christ's Flesh was such*

such as Tho. Grantham's *Flesh, all Corruption excepted.* One would have thought *J. W.* had fairly owned the Humanity of Christ here: But *Tho. Grantham* being suspicious, asks him one honest Question more, *Dost thou not mean, by all Corruption excepted, my whole Body, and the Flesh of all Men?* But now, instead of answering this Question, *J. W.* cursed *T. G.* in these words, *Thou whited Wall, God shall smite thee; the Plagues, and Curses, and Vengeance of God is thy Portion.* To which *Thomas Grantham* replied, *I am taught of God, not to render Railing for Railing,* &c. So that *J. W.* if he could, would have had his counterfeit Coin have passed muster, in his meaning, which appeared to be this, Christ had a Body like another Man, all the Body and Flesh of another Man excepted; then Christ must have no Human Body at all; so that this was politick Priest-craft indeed.

From all that hath been said, what can be more clear, than that these People really deny the Humanity of Christ, the Lord that bought them? I shall conclude this Head, with an Instance or two more: Several Queries being put to *Edward Burroughs,* (a Man famous amongst the *Quakers*) whose Works are a large Folio; the famous Epithets, and honourable commendatory Epistles that are prefix'd before his Works, by *Whitehead, Fox,* and others, would even daunt a modest Pen to transcribe. The Queries are said to be propounded to *Burroughs,* by one *Philip Bennet*; they are no less than twenty, which you have repeated, with their Answers,

ſwers, in the Book aforeſaid, from *pag.* 29, to 34. at large, which will be too tedious to tranſcribe: I ſhall give you two or three, with their Anſwers, and by that you may gueſs at the reſt.

Query 3. 'Whether did the Man Chriſt really and indeed ſuffer in his own Perſon, for that 'End, and after the ſame manner as he did upon the Croſs at *Jeruſalem*, before that time, 'or ſince that time?

Quaker's Anſwer; 'Here, thou full of all ſubtilty, haſt manifeſted thy Poiſon and Enmity; 'but thou art ſeen with the Light, and with 'it condemned for ever: Chriſt Jeſus, in his 'own Perſon, doth, and ever did, ſuffer by 'thee, and ſuch as thou art: After the ſame 'manner, thou blind Phariſee and Blaſphemer, 'wouldſt thou have Chriſt have more Ends in 'Suffering than one. *Burroughs*, *Ibid.* p. 30.

You ſee here what a railing Anſwer this renowned Father gives: Let the Reader judg whether the Anſwer hath not more like Poiſon and Blaſphemy in it, than the Queſtion. But the Deſign of the Queſtion is not to be born, and a direct Anſwer muſt not be given, for they believe not the Sufferings in that *outward Garment*, as they call it, upon the Croſs, to be the one Offering, or alone Sacrifice, nor any more available, as is eaſily made appear, than the Sufferings in his Saints; yet, *Heb.* 10. 10, 14. the Body of Jeſus is ſaid to be *offered once for all*; and it is called *the Offering of one Sacrifice*. But this they cannot endure to hear of, but conclude Chriſt to

be

be crucified in them, as well as in that Man at *Jerusalem*; as appears in his Answer to the 2*d* Query, that being too large to transcribe, take the Conclusion of it thus; 'Thou Anti-'christ, which lookest at Christ's Death at *Je-'rusalem* alone; so let all they that are thy Con-'gregation, see what they hold up that follow 'thee. *Edw. Burroughs*, p. 30.

Query 4. 'Was not that Death which the 'Man Christ suffered once, and but once upon 'the Cross at *Jerusalem*, so satisfactory for all 'the Sins of the Elect, as that the Justice of 'God did not, doth not require any suffering 'or working upon that account, either from 'Sinners or Saints?

Quaker. 'Here thou Jesuit art pleading for a 'Christ afar off thee; that Christ that died at '*Jerusalem* did not satisfy for thee, who art an 'Enemy to him, and art under the Woe, *&c.* And after spending many Lines in uttering the like invective Stuff, he concludes, 'Let all Peo-'ple see whether thou be not a blind ignorant 'Sot. *Ibid.* p. 30, 31.

It seems it is Jesuitical to plead for him to be the Christ that died at *Jerusalem*, on the *Quaker*'s account; it is not to be suffered by *Edw. Burroughs*, for the Querist to plead for a Christ afar off. It is too large to repeat the blasphemous self-contradictious Railings included in this Answer.

Query 5. 'Whether you be reconciled to 'God by any other Obedience, than that very 'Obedience which Christ performed in his own 'Person?

'Person? or by any Sufferings or Death, than 'that which Christ suffered upon the Cross at '*Jerusalem?*

Quaker. 'Silence Flesh; wouldst thou, who 'art an Enemy to God, know how we are re-'conciled to God, and by what Obedience? 'Own the Light in thy Conscience, and be obe-'dient to that, then thou shalt know by what 'Obedience we are reconciled to God; for yet 'thou knowest no Obedience, but art an Ene-'my to the Cross of Christ, and in the Mystery 'of Iniquity, and in the dark Power of the 'Man of Sin: What hast thou to do to talk of 'Obedience? thou art blind, and in the broad 'way that leads to Death, *p.* 32.

It is not worth while to give you a Repetition of his Bedlam-like Answers to these twenty serious Questions; take a Breviat of his profound, sober and convincing Answers (you have them at large in *Burroughs*'s Works, from *pag.* 29, to 34.) as followeth.

'Thou Reprobate, and Child of Darkness, 'the Light condemns thee and thy Generation 'eternally: We witness thee to be in the Sorce-'ry and Witchcraft: thou art Darkness it self, 'thou Dragon; thy Queries are conjured in the 'Black Art, out of the Bottomless Pit, thou Di-'viner; we witness thee to be the Beast which 'wars with the Lamb; thou Antichrist, which 'lookest at Christ's Death at *Jerusalem* alone; 'thou art seen with the Light, and with it con-'demned, thou blind Pharisee and Blasphemer: 'Thou Jesuit, art thou pleading for a Christ

'afar off thee? Thou art under the Wo, and 'from that Wo thou shalt never flee. Let all 'People see whether thou be not a blind ignorant Sot; here thou repliest thy sottish Que-'ries concerning the Body of Jesus, as the De-'vil did about the Body of *Moses*; thou diso-'bedient One, upon whom God will render 'Vengeance in flaming Fire; thou art accurted, 'thou Beast, to whom the Plagues of God are 'due, upon whom the Wrath of God must be 'accomplished; thou art shut out from God for 'ever, thou blind Hypocrite; and much more to the same purpose. But let this suffice to shew you the immediate Inspirations of these perfect Men: And after he hath uttered these railing, cursing and condemning Answers, he concludes thus; 'Blessed be the Lord that hath disco-'vered thee! so thy Queries are answered in 'the Eternal Life and Light of God, and Judg-'ment is given upon thee and them, which thou 'shalt eternally witness. Thy Queries are an-'swered lovingly, and plainly, and in the 'Scripture-Language and Terms; and with the 'Eternal Light and Life of God, set thee in thy 'own Place, which thou shalt eternally witness. *Ibid.* p. 34.

This famous Piece had its birth into the World in the Year 1672. But was there ever such a Bundle of Blasphemy, Curlings and Damnings, (uttered upon no Provocation) from the vilest Heathen, or from *Muggleton* himself? and that which is worst of all, he entitles this to the *Eternal Life and Light of God.* Could the

the Devil himself have been more vile and prodigiously arrogant, to take upon him to determine a Man's endless Condition? Let all that are, or would be Christians, say with *Jacob*, Gen. 49. 6. *O my Soul, come not thou into their Secrets; unto their Assembly, my Honour, be not thou united.* Let this serve for confutation of their pretending to own the Humanity of Christ; and let all Christians believe in that Jesus that was crucified without the Gates of *Jerusalem*, that died, was buried, and rose again. *Luke* 24. 39. saith Christ, *It is I my self; Behold my Hands and my Feet; handle and see, for a Spirit hath not Flesh and Bones, as you see me have.* This I say is the Christ of God, as *Peter* testifies, *Acts* 2. 36. *Therefore let all the House of* Israel *know assuredly, that God hath made the same Jesus whom ye crucified, both Lord and Christ.* I pass this, and leave what hath been said, and the Opinion of the *Quakers* about the Humanity of Christ, to impartial Consideration.

But lest any should suppose the *Quakers* do not own such blasphemous, condemning and railing Answers, as *Edw. Burroughs* gave to the twenty Questions before hinted at, some of which being about the Person or Humanity of Christ, and Place of his Residence; you have Mr. *Penn* warranting this Answer from God, and by the sense of the Eternal Spirit; for he declares, 'It was the Portion, and only fit Answer to be given to those trapanning Questions: and, saith he, had *Edw. Burroughs* gone

'into a familiar opening unto his vulterous un-
'clean serpentine Eye, all the deep Things of
'the Spirit of God, and Mysteries of Holy
'Kingdom, who was in that nature that cruci-
'fied the Lord of them, *Edw. Burroughs* had
'brought the Wrath of the Eternal God upon
'himself, instead of the Priest. *Will. Penn*'s
Reas. against Railing, p. 164.

IV. They profess in their Pamphlet, That they believe and expect Salvation and Justification by the Righteousness and Merits of Christ, and not by their own Righteousness or Works; and that they believe Remission of Sins, and Redemption through the Death, Sufferings and Bloodshed of Christ.

This they make a plenary profession of, in their Answer to their third and fourth Questions propounded. I must now examine whether they believe what they have here so plausibly professed: And there are three things to be enquired into, which together with the Circumstances and Concomitants, will unfold their meaning in what they have here professed.

1. What do the Quakers intend by the Death and Blood of Christ? They do not believe in that Blood that was shed upon the Cross; for *Robert Ruckhill*, a Quaker, saith, in his Paper sent to *Tho. Grantham*, 'That the Blood of
'Christ, or Blood of Sprinkling, never mortal
'Eye beheld. And in *pag.* 11. of the same Pa-
'per, he condemns all Professors that know
'no other Blood of Sprinkling than that which
'the

'the Jews ſaw. So that the Blood that our dear Lord ſhed upon the Croſs, they do not intend; for, *John* 19. 34. the Souldier pierced his Side, and Water and Blood came out of his Wounds, in the piercing of his Hands and Feet; this the Souldiers and his Crucifiers ſaw. But this is not the Blood intended; ſee *Tho. Lawſon*'s Book, *pag.* 18. I ſuppoſe they will not deny him to be a thorow-paced Quaker; he ſaith, 'The 'offering of Chriſt's Body to be broken, and 'his Blood to be ſhed, avails not, ſo as through 'Faith therein to ſet free from Sin; but Blood 'in a Myſtery, and a Body in a Myſtery, which 'we know not what it is, ſaith *Lawſon.* But '(ſaith *Pennington*'s *Queſtions*, pag. 33.) this 'we certainly know, and can never call the bo-'dily Garment, Chriſt; That is, in plain Engliſh, that Body of Fleſh that they can never call Chriſt. *Pennington* in another Page of the ſame Book, asks, 'Can outward Blood 'cleanſe the Conſcience? we witneſs the ſame 'Chriſt that ever was, now manifeſt in the 'Fleſh. This *Iſaac Pennington* was an approved Quaker.

Now if this be not the Myſtery of Iniquity, I know not what may be called ſo; and if this be not to bring in thoſe damnable Hereſies, *denying the Lord that bought them*, 2 Pet. 2. 1. propheſied of by *Peter*, what is? for the Blood ſhed upon the Croſs, is not available, ſay they. Now why ſhould theſe Impoſtors talk of the Blood of Chriſt, and labour to perſwade the World that they expect Juſtification, Redemp-

tion and Salvation, and the bleſſed Effects of his Suffering and Dying, even Salvation? See *Pennington*'s *Queſtions*, pag. 25. 'Can outward 'Blood cleanſe the Conſcience? can outward 'Water waſh the Soul clean? What plainer denial can there be of the Efficacy of the Blood of Chriſt ſhed on the Croſs? *E. Burrough*'s *Trumpet*, &c. p. 17. 'All the Presbyterians and Independents, with their feeding upon the Report of 'a thing done many hundred Years ago. Thus they deridingly ſpeak of ſuch as believe in the Death and Sufferings of Chriſt upon the Croſs. I ſhall conclude this Confutation of their pretended Profeſſion of Faith in the Blood of Chriſt.

Now if the Quakers will aſſign ſome other Blood of Chriſt, beſides the Blood of the Man Chriſt Jeſus crucified on the Croſs, that is of this redeeming Nature and Efficacy, then I ſhall be inclined to turn Quaker, and not before. But let Chriſtians believe in Chriſt's Death and Blood-ſhed upon the Croſs, for Juſtification, Sanctification and Redemption, and let the Word of God be true, and theſe Men Liars, *Rom.* 3. 25. *Rev.* 1. 5. It was this Chriſt Jeſus that was crucified upon the Croſs, that loved us, *and waſhed us from our Sins in his own Blood.* Heb. 9. 14. Col. 1. 14. *We have Redemption through his Blood.* Heb. 13. 12: *Wherefore Jeſus alſo, that he may ſanctify the People with his own Blood, ſuffered without the Gate*, &c. See *Rom.* 5. 9, 10. *Col.* 1. 20. Let us believe that Chriſt's Blood ſhed upon the Croſs, was to reconcile us

to

to God: Let us for ever admire God for this unspeakable Gift of his Son to die for us, *that he by the Grace of God should taste Death for every Man*, Heb. 2. 9.

Again; Let us believe, love and obey so dear a Lord, that so freely gave his Body to be broken, pierced and mangled in that shameful manner, to redeem, sanctify and justify such that lay hold upon him: *Let the Love of Christ constrain us to be followers of God as dear Children, and walk in Love as Christ hath loved us.*

2. Under this fourth Head they pretend to believe and expect Justification and Remission of Sins by the Righteousness and Merits of Christ, and Redemption by him.

I shall now examine, whether they do believe and expect Justification, and Remission of Sins by the Righteousness and Merits of Christ?

Now if you will believe their Writings, you will see this their Profession to be but a painted and deceitful Flourish: for Justification and Remission of Sins by the Righteousness of another, is not by them believed.

See *Edw Burrough*'s Works in Answer to the 14*th* Query, *p.* 33. 'God doth not accept any 'where there is any failing, or who do not fulfil 'the Law, and answer every Demand of Justice. This, were there no other Instance, confutes their plausible pretence to Justification and Remission by the Righteousness and Merits of Christ. But see *Will. Pen's Sandy Foundat.* p. 25, *&c.* 'Justi-'fication is not from the Imputation of ano-

'ther's Righteouſneſs, but from the actual per-
'forming and keeping God's righteous Statutes.
How is there Remiſſion and Juſtification by the Merits of Chriſt, according to their Profeſſion in their Pamphlet, when it muſt be by the perfect and exact Performance of the Law of God in the Creature? *Lawſon*'s Book, *p.* 18. affirms, 'That the offering of Chriſt's Body
'to be broken, and his Blood to be ſhed, avails
'not, ſo as through Faith therein to ſet free
'from Sin. What is this but a plain denying Remiſſion of Sins by the Blood of Chriſt? And ſeeing we have Inſtances enow, or too many, why ſhould we ſpare them? *Will. Pen* ſpeaks out: See *Apolog.* p. 148. 'Juſtification
'by the Righteouſneſs of another, or which
'Chriſt fulfilled for us in his own Perſon wholly
'without us, we boldly affirm to be a Doctrine
'of Devils, and an Arm of the Sea of Cor-
'ruption, which doth now deluge the World. See alſo Mr. *Pen*'s *Sandy Foundation*, p.25,---30.
'It is a great Abomination to ſay, God ſhould
'condemn and puniſh his Innocent Son, that
'he having ſatisfied for our Sins, we may be
'juſtified by the Imputation of his perfect
'Righteouſneſs. O why ſhould this horrible thing be contended for by Chriſtians! O, and why ſhould the Quakers be ſuch grand Deluders, as ſo plainly pretend to believe it, and ſay he died for your Sins, and roſe again for your Juſtification! when, *ibid.* p. 16. Mr. *Pen* ſaith, 'That the Conſequences of ſuch a
'Doctrine is both irreligious and irrational.

And

And why should they believe Justification by Christ's Righteousness, since *Tho. Lucock* affirmed, 'That he was as perfect without Sin as 'God is; and blames others because they say with the Apostle, *In many things we offend all?* and this Doctrine of Perfection, that is, a Sinless living, is the known Doctrine of the Quakers.

But let not Christians say they are without Sin, lest they deceive themselves, as the Quakers do, 1 *John* 1. 8. And let us believe that the Lord laid upon Christ our Redeemer the Iniquities of us all, *Isa.* 53. 6. *And as by one Man's Disobedience many were made Sinners; so by the Obedience of one, shall many be made righteous*, Rom. 5. 18.

3. They profess to believe Redemption and Salvation by Christ.

Let us examine what they intend by Redemption: *First*, Not Redemption of their Bodies from the Graves of the Earth, for this is positively denied by them; tho all Christians own it as a great Article of the Christian Faith.

Secondly, Then what is to be redeemed and saved, not the Soul; for *George Fox* saith that is part of God, without Beginning or End; surely then it needs no Redemption: and God did not send his Son to redeem himself. Take the natural sense of what is express, *Great Mystery*, p. 29, and *p.* 90. See further what *George Keith* saith, 'Christ came to save that which 'was lost, and that which was lost is still in 'Man's Heart, and there it must be sought, for

'it

'it remains ſtill in the Houſe; that is, Man's 'Heart; this is the thing to be ſought for; 'this Chriſt came to ſeek and to ſave: and all 'his Miniſters preached People to this, the Loſt 'in Man, that it may be found; a loſt God, 'a loſt Chriſt, this was the ſum and ſubſtance 'of their Doctrine, *G. Keith, Immediat. Inſpirat.* p 75, 76. May we not think *G. K.* to be inſpired by the Prince of Darkneſs? or that he had loſt the very Light of Nature, to talk of a loſt God, and a loſt Chriſt to be ſought and ſaved? O were ever God and Chriſt in a loſt Condition! But poor Man was, and we believe he came to ſeek and ſave Sinners, who had loſt the Image and Favour of God. You may ſee more to this purpoſe, *Fox's Great Myſtery*, p. 100. at large.

Neither do they believe any other Salvation than what they are in the Enjoyment of already: ſee *Lawſon*'s Book, *p.* 9, -- 19. ſee two Paſſages in *Nailor*'s Book, *Love to the Loſt*, p. 47, 48, 30. 'There is a Seed to which the 'Promiſe of Redemption is, which Seed is that 'which only wants Redemption, *p.*30. he ſaith, 'Chriſt is the Election and Elect Seed. *Fox's Great Myſtery*, p.224. tells us, The Seed to which 'the Promiſe is, is that which hath been laden 'as a Cart with Sheaves by Sinners, which Seed 'is the hope Chriſt.

The natural Conſequence of this Doctrine is, that Chriſt came to redeem Chriſt, a loſt God, and a loſt Chriſt, as before ſaid. Might not the Heavens bluſh, and the Earth tremble at ſuch blaſphe-

blasphemous Absurdities! But I shall not in this short Discourse trace them in their gross Contradictions of Truth, and each other, about the Light within, the Seed, Christ, and the Word. But let this suffice to confute and unmask their pretended Belief aforesaid.

V. They profess to own and believe the Divine Offices of Christ in his Church, that he is both King, Priest and Prophet to, and over his Church and People.

I shall proceed to examine the Truth of this Profession, which if it were true, were very comprehensive of a great part of the Christian Religion. But what hath been made appear already, shews us, that by no means their word must be taken.

First; How do they believe the Kingly Office of Christ, are they not mistaken? Let us examine some Appellations that they have taken from Christ and given to *Geo. Fox* senior. See a Book entituled, *Tyranny and Hypocrisy detected*, p. 18, 19. *Sol. Eckles* celebrates *Geo. Fox* thus, 'Blessed be the Man that came out of the 'North; blessed be the Womb that bear him, 'and the Breasts that gave him Suck: and *ibid.* p. 19. a Letter written by *Josias Coal*, a Quaker, from *Barbadoes* to *G. Fox*, 21 day, 12*th* Month, 1658. 'Dear *George Fox*, who art the Father 'of many Nations, whose Life hath reached 'through us thy Children, even to the Isles afar 'off, to the begetting of many again to a live-'ly hope; for which Generations to come shall

'call

'call thee Blessed; whose Being and Habitati-
'on is in the Power of the Highest, in which
'thou rulest and governest in Righteousness,
'and thy Kingdom is established in Peace, and
'the Increase thereof is without end.

Now what is more apparent than that by these Appellations, the Scepter is wrested out of Christ's Hands, and given to *G. Fox?* Now this Letter was not judged by the infallible Spirit of the inspired Elders to be a transported Flash of a misguided Zeal: For *G. Fox* and his Peers ordered it to be recorded amongst things worthy to be register'd, tho the Contents of it would make a modest Heathen blush and tremble. Take the Contents particularly.

1. He doth expresly ascribe to him a Kingdom; 'Thy Kingdom, *&c.* and thou rulest 'and governest. Now he that rules and governs in his own Kingdom, must of necessity be an actual King.

2. He describes to us the Subjects of this Kingdom, who, next to himself, are *Josiah Coal*, and the Elders or Peers, whom he calls, 'us thy 'Children; and remotely, those to whom the Life of *G. Fox* hath reached through the Elders, to the begetting them again to a lively hope, and they are many, therefore he calls him the Father of many Nations.

3. He tells us what kind of Power and Authority it is in which this King rules and governs, and that is, in the Power of the Highest, a Spiritual and Divine Power, not like that of the Kingdoms of Men.

4. We

4. We have here the Stability of this Kingdom; 'Thy Kingdom is established in Peace.

5. The Extent of this Kingdom; 'The Encrease thereof is without End, it is a bound'less Kingdom.

6. The Excellency of this King is such, and his Happiness so great, that, 'Not only the pre'sent Age, but Generations to come shall call 'him *Blessed.*

So that here you see *G. F.* fully invested and throned in Christ's Kingly Office; and why should the Quakers be angry, as they have been, for calling *G. Fox* the *King of the Quakers*, since he is as really so on their account, as Christ is the *King of Christians.* I suppose all Christians conclude, *Isa.* 9. 6, 7. where several of these Terms are included, to be spoken of Christ, as *the Prince of Peace*; *Of the increase of his Government and Peace, there shall be no End*, &c. *Luk.* 1. 32, 33. and *he shall reign over the House of* Jacob *for ever, and of his Kingdom there shall be no End. Luke* 11. 27. *Blessed be the Womb that bare thee* (G. Fox) *and the Breasts that gave thee suck.* And *Isa.* 9. 6. *Everlasting Father*, or Father of the Ages to come. Heb. 2. 13. *Behold, I, and the Children which God hast given me. Mich.* 5. 4. And he shall stand, and feed, or rule in the strength of the Lord, *&c. He shall be great to the ends of the Earth.* Now one would have thought, that such Expressions as these, out of which *Coal* and *Eckels* had theirs, might have intended Christ: But you see these divinely-inspired Men, by virtue of their immediate Revo-

Revelations, apply them to *George Fox*, with blasphemous Confidence enough.

But it may be they will say, That the Scriptures mentioned, point at Christ as the Figure or Type, and *G. Fox* as the Substance; for they say, in *Saul*'s Errand to *Damascus*, p. 6, 7. *That Christ in the Flesh was a Figure.* And whereas *Paul* saith, 2 *Cor.* 5. 10. *We must stand before the Judgment Seat of Christ*; and, *that the Father hath committed all Judgment to the Son.* But read *p.* 6, 7. *Saul*'s *Errand to Damascus*, and *George Fox* takes the Name to himself, saying, *He is the Eternal Judg of Quick and Dead.*

But it may be it is the Christ in *George Fox*, that hath this Regal or Kingly Power. But why then was it not so expressed, *P.* 44, 45. *Tyranny and Hypocrisy detected*, saith *Rebekah Trevers*, a great Propheteſs amongst them, 'If she had a 'Motion from the Lord, as she believed, yet if '*George Fox* did not own it to be so, she would 'deny it. So that *George Fox* is not only a King of the Quakers, but also of the Light or Christ in them, for those believed Motions must give way to the Motions of *George Fox*. *Spirit of the Hat*, pag. 27. you have this saying of King *George* repeated, 'Friends, although I have not 'told it you, I do now declare it, I have power 'to bind and loose whom I please, *&c.* Ay, and well he may, since he hath deprived Christ of his Kingly Office. Now who can imagine that these Men can believe the Kingly Office of Christ, who thus strip him of his Regal Power? But it may be the Quakers will say, It is not

George

George Fox, but the Light, or Christ within him, that assumes this Kingly Power.

Well, and if the same Light and Christ be in another, must the Christ in *George Fox* rule or reign over the same Christ in another? for, it seems, the Light, or Christ's Motions in *Rebekah Trevers* must be denied and rejected, if the Light or Christ in *G. Fox* opposeth it; so that then Christ reigns as King over Christ. But who *G. Fox* left to sway this Scepter I know not, except it was *G. Fox* junior, who in his Book, *pag.* 53, 54, 55. you may observe him speaking thus; 'I will make you know, that I 'the Light, which lighteth every Man that 'cometh into the World, that all through me 'should believe, am the true Eternal God 'which created all things, that by me, the Light, 'all things are upheld, and that there is not a-'nother besides me can save; and I will purge 'out all your Iniquities, and forgive all your 'Trespasses; and I will change your Na-'tures, and I will make you new Creatures, if 'you will hearken to me, and obey me the 'Light in you. What I have here written is the 'words of the Father, who is one with Christ 'the Son, gave me to write, in which words 'the true Christ is renewed, and a Testimony 'given of him, and no other. But this is more than enough of this Blasphemy against the Son of God. So that it appears to every seeing Eye, that the Quakers do not own the Kingly Office of Christ that died at *Jerusalem*, no more, no nor so much neither as the Kingly Office of

George

George Fox; for the Laws of Chriſt are made null by him, and the Ordinances of King Jeſus contemned and rejected by him, as being more powerful and infallible, as may further appear anon.

2. I ſhall examine how they own Chriſt's Prieſtly Office, which upon diligent ſearch will appear nothing ſo as profeſſed by them, but a meer flouriſh to delude the Ignorant and Eaſy. And that the Quakers deny the Prieſtly, Mediatory or Advocatory Office of Chriſt, will appear for theſe Reaſons.

1. They deny the Perſon or Humanity of Chriſt, as hath been before ſhewed; then they cannot own Chriſt's Prieſtly Office, for 1 *Tim.* 2. 5. *There is one Mediator betwixt God and Man, the Man Chriſt Jeſus.* Now if Chriſt hath no Body but his Church, as when occaſion calls for it, I ſhall ſhew: But let what hath been beforeſaid ſuffice at preſent; then I argue thus:

Arg. If Chriſt had a Body that was broken for the Church; then he had a Body beſides the Church: but he had a Body broken for the Church. *Ergo.*

The *Major* is out of doubt, or elſe he gave his Church to be broken for his Church, which is abſurd.

The *Minor* is proved from *Mat.* 26. 26. *Luk.* 22. 19. where Chriſt ſaith of his Body, that it was broken for them. Now if the Quakers ſay, Chriſt was never ſeen with any carnal Eye, and that he hath no Body but his Church, it will appear

appear they deny the Mediator, the Man Christ Jesus.

2. They deny the Place where Christ our High-Priest is enter'd, which is the Heavens, the Holy of Holies, according to *Heb.* 4. 14. *Seeing then that we have a great High-Priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our Profession.* But see what the Quakers say, *Smith*'s *Primmer*, p. 8, 9. 'They 'that are false Ministers, preach Christ without, 'and bid People believe in him as he is in 'Heaven above: but they that are true, preach 'Christ within. It seems by the Quakers, it is false Doctrine to teach People as *Paul* taught the Hebrews, namely, that their Mediator is in Heaven, that their High-Priest is there.

'They that are false Ministers preach Christ 'without; your Carnal Christ is utterly denied 'by the Light; your imagined God beyond 'the Stars. But none can witness this whose 'Eye is outward, looking at a Redeemer afar 'off, *&c.* *Smith*'s *Primmer*, p. 9. *Sword of the Lord*, p. 24. *Shield of Truth*, p. 30. But there hath been enough of this before. They deny any other Heaven than what is within them, as hath manifestly appeared.

Arg. Those that deny Christ to be entred into the glorious Heavens above, deny the Priestly Office of Christ: But the Quakers deny Christ to be entered into the glorious Heavens above. *Ergo*, they deny the Priestly Office of Christ.

The *Minor* hath been before proved; namely, that the Quakers deny Christ to be in the glorious Heavens above.

The *Major* is evident from Scripture, *Heb.* 4. 14. *Seeing then that we have a great High-Priest, that is passed into the Heavens, Jesus the Son of God.* Heb. 8. 1. *We have such an High-Priest, who is set on the Right-hand of the Throne of the Majesty in the Heavens.* *Burrough*'s Works, *p.* 127. 'They that deny Christ to be the Light 'in every Man, are Antichrists.

Smith's Primmer, *p.* 8,9. 'The false Mini-'sters preach Christ in Heaven, saith *Smith* the 'Quaker, and the true preach Christ within, 'and these have no more Fellowship together 'than the East and West. So that there is just so much difference betwixt the Doctrine of the Apostles and Quakers, as there is between East and West.

3. They deny the Blood of the Sacrifice, Christ our High-Priest offered upon the Cross. This I have before proved, and shewed the scornful Contempt they have cast upon it at large. And much more might be said if need were; what else means their dropping such words as these? Says *Edw. Billing*, 'The Mystery 'of Iniquity lies in the Blood of Christ. And say they, 'Dost look at Christ's Death afar off? 'What will that Blood avail? didst ever see 'any of it, that carnal Blood! Can outward 'Blood cleanse? if thou hadst a great deal of 'it, would it do thee any good? How apparently do they scorn that Blood of Christ shed

upon

upon the Cross? But it's most evident they deny Christ's Priestly Office.

4. The Quakers cannot believe the Priestly or Mediatory Office of Christ, because they have no need of a Mediator. For if they are as perfect without Sin as God is, says *Leucock*, and are come to the end of Faith, as saith *Lawson*'s Book, *p.* 10. And if *Burrough*'s Works, *p.* 33. say true, 'That God doth not accept 'any, where there is any failing, or who doth 'not fulfil the Law, and answer every Demand 'of Justice: and this they say they do, and are perfect; then what need have they of the Mediatory Office of Christ? It is certain Christians own a Perfection, according to *Gen.* 17. 1. to be sincere; and as our Saviour saith, *Be ye perfect.* Secondly, We believe a Perfection through the Merits and Intercession of Christ, *Philip.* 3. 12. *Not as tho I were already perfect. For if we say we have no Sin, we should deceive our selves*, as the Quakers do. But 1 *John* 2. 1. *If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous:* In and through him the Saints expected Perfection.

But Christians also expect compleat Perfection when they come to Glory, on the other side of the Grave; even when Mortality is swallowed up of Life.

But the Quakers believe they have the Kingdom of Christ, and are in the glorious Possession of it already. But that they are not, I prove thus.

Arg. Thoſe that are in the Poſſeſſion of that Kingdom, neither marry nor are given in Marriage, *&c.* But the Quakers do marry, and are given in Marriage: *Ergo*, the Quakers are not in the Poſſeſſion of that Kingdom.

The *Minor* is ſelf-evident; that they do marry, *&c.*

The *Major* is proved from our Lord's words. But let what hath been ſaid ſuffice to make it appear, that the Quakers deny the Prieſtly Office of Chriſt.

3*dly*, I ſhall proceed to examine how they own his Prophetick Office, which they ſay, yes verily we believe and own, *&c.* Now how can it be, ſince they have ſo plainly denied Chriſt's Human Body? as hath been ſhewed. And *Deut.* 18. 15. *The Lord thy God will raiſe up unto thee a Prophet from the midſt of thee, of thy Brethren, like unto me,* (*i. e.* a Man) *unto him ſhall ye hearken:* he ſhall be *according as you deſired of the Lord in* Horeb, *v.* 16. You were afraid of God's ſpeaking to you; he ſhall raiſe you up a Prophet, a Man, the Man Chriſt Jeſus, of your Brethren, like to me; you ſhall not be terrified with the immediate Voice of God, *Exod.* 20. 19. Now this is Chriſt, whom *Peter* ſhews and declares, *Acts* 3.22. *Him ſhall ye hear in all things whatſoever he ſhall ſay unto you. And it ſhall come to paſs, that every Soul that will not hear that Prophet, ſhall be deſtroyed from among the People.* This is he that God the Father from Heaven teſtified of, *Mat.* 17. 5. ſaying, *This is my beloved Son, hear ye him:* This is he that was

cruci-

crucified and put to Death on the Cross; and that rose from the Dead in his Body of Flesh and Bones, *Luke* 24. 39. This is he that told *Mary*, Joh. 20. 19. *I go to my Father, and to your Father; and to my God, and your God:* The Disciples did not expect this Christ to come into them. But, as I promised before my Death and Passion, so I will send you the Comforter. This is he that declares he hath all Power both in Heaven and in Earth, and that gives his Commission to his Disciples, *Mat.* 28. 19. injoyning them to teach and publish all his Commands; and he saith, *He that heareth you, heareth me; and he that heareth me, heareth him that sent me*, &c. This is the Person denied by the Quakers to be this great Prophet, as hath been shewed.

2. They deny the Method used by this Prophet; namely, preaching from the Scriptures, which he frequently did: *Mat.* 21.42. saith he, *Did ye never read in the Scriptures, The Stone that was set at naught by you Builders, the same is become the Head of the Corner?* Mat. 22. 29. *Ye do err, not knowing the Scriptures.* John 5. 39. *Search the Scriptures*, &c. What was more frequent, than for Christ to preach from the Scriptures, and to convince his Opposers by them? But the Quakers deny this Method; for saith *Lawson*'s Book, *p.* 14. 'The Scriptures are not 'a Touch-stone to try Spirits withal. And *p.* 15. he saith, 'The written Law doth not 'convince Men of Sin. And in his Book called, *The untaught Teacher*, p. 2, 3. he denies that the

Miniſters of Chriſt endowed with the Spirit, ought to miniſter or preach from the Scriptures.

O blind Stupidity! Do they deny the Apoſtles to be Chriſt's Miniſters endowed with the Spirit? And did not they preach from the Scriptures, *Acts* 3. 22. *Peter* proves Chriſt to be this Prophet from *Deut.* 18. 15. And *Acts* 8. 26, &c. did not *Philip* preach Jeſus to the Eunuch out of the Prophet *Iſaiah?* *Acts* 18. 28. *Apollos* mightily convinc'd the Jews of the Truth of Jeſus being the Chriſt, out of the Scriptures. *Acts* 17. 11. the *Bereans* ſearched the Scriptures to prove *Paul*'s Doctrine; and *Paul* adviſeth *Timothy* to ſtudy rightly to divide the Word. Surely theſe were Miniſters endowed with the Spirit.

But, 3. As the Quakers do not own the Perſon, nor Method uſed and appointed by Chriſt the great Prophet; ſo they diſown the Doctrine taught by him and his Apoſtles, and like not thoſe Directions given for Doctrine: for ſay they, 'All things are to be taught and 'learned by and from the Light within; all they direct to is that. No, ſee *Zech.* 7. 2, 3, --- 7. *Sherezer* and *Regem-melech* were ſent by the Children of *Iſrael* to enquire of the Prieſts and Prophets, *Whether they ſhould weep in the fifth Month, ſeparating themſelves as they had done many Years before. Turn to the Light within*, ſaith the Quaker; but the Lord ſpeaks by the Prophet, ſaying, *Should you not hear the words which the Lord hath cried by the former Prophets?* &c.

John

John Baptiſt, who was a burning and ſhining Light, ſent two Diſciples to Jeſus, ſaying, *Art thou he that ſhould come, or look do we for another?* Turn to the Light within, ſaith the *Quaker*. But ſaith Chriſt, *Go, and tell* John *the things ye have both ſeen and heard*, &c. Such outward Means were returned by Chriſt, the true Prophet and Light of the World, for *John*'s Satisfaction, *Luke* 7. 19, 22.

Luke 3. 10,---14. The People came to *Jeſus*, ſaying, *What ſhall we do?* Alſo the Publicans, ſaying, *What ſhall we do? And the Souldiers ſaid, What ſhall we do?* Turn to the Light within, ſaith the *Quaker*. But ſaith *Jeſus*, who had another Spirit; *He that hath two Coats, let him impart one to him that hath none: Exact no more*, &c. *Do Violence to none, Accuſe no Man falſely, Be content with your Wages.* Mat. 19. 16,--- 21. a certain young Man came to Chriſt, ſaying, *What good thing ſhall I do that I may inherit Eternal Life?* Turn to the Light within, ſaith the *Quaker*: But ſaith Chriſt, *Keep the Commandments, and ſell what thou haſt, and give to the Poor, and thou ſhalt have Treaſure in Heaven*, &c.

Joh. 6. 28, 29. the Jews demanded of Chriſt, ſaying, *What ſhall we do that we may work the Work of God?* Turn to the Light within, ſaith the *Quaker*. But ſaith Chriſt, this is the Work of God, *That ye believe in his Son*, that is, in me that talk with you, that came into the World to die for you. *Lord, what wilt thou have me to do?* ſaith *Saul*; Turn to the Light within, ſaith the *Quaker*. *Acts* 9. 6. ſaith the Lord

Christ, *Go into the City, and it shall be told thee.* Acts 22. 10——16. *Arise, and go to* Damascus, *and there it shall be told thee, of all things that are appointed for thee to do:* And that not by a Light within, for *Ananias* was to instruct him into the Will of Christ the great Prophet. So *Acts* 2. 37, 38. The poor Jews, *pricked in the Heart, cried out, Men and Brethren, what shall we do?* Turn to the Light within, saith the Quaker. But saith *Peter*, one that had the Holy Ghost, *Repent, and be baptized, for the Remission of Sins*, &c. I might weary you with shewing how the Quakers oppose the Teachings of Christ's Prophetick Office.

And that the Quakers deny the Prophetick Office of Christ, it appears by their denying his Gospel-Ordinances; and this brings me to the Sixth Head, as I observe in their Pamphlet.

VI. *and Last.*

In which they would insinuate to the World, 'That they believe, and are fully perswaded, 'that Baptism which is essential to Salvation, or 'Christianity, or the Laver, without which 'none can be true Christians, or saved, is the 'inward or spiritual washing of Regeneration 'by the Word of Life. This is the saving Bap-'tism into Christ and his Church, which pro-'duceth *the answer of a good Conscience towards* 'God, of which the outward was a Figure, '1 *Pet.* 3. 21. This is that one Baptism of Christ, 'by one Spirit, into that one Body whereof

'Christ

'Christ is Head. And then, that they may not appear with open Face, but under a Mask, in striking at Christ's Ordinance, but still with the same Design, they alter the stroak seemingly, and go on; 'As for Dipping, or Sprinkling 'Infants or young Children, we find no Precept 'or Precedent in Holy Scripture for the practice 'thereof; and therefore we cannot think our 'not believing it, essential or necessary to Sal-'vation, or making Christians, a sufficient Ar-'gument to prove us no Christians, unless it can 'be proved that none are saved without it, and 'that all are saved that have it, *&c.*

The scope and medium of this Article, is to make null and abolish the sacred Ordinance of Water-Baptism: And as to what they say, that their not believing Sprinkling or Dipping of young Children to be essential to Salvation, or making Christians, can be no sufficient Argument to prove them no Christians. No certainly, I believe that no Advocate for that Cause could do it from those Premises.

I shall proceed to examine their Sentiments touching that Sacred Ordinance of Water-Baptism; and it appears that they deny those two great Ordinances instituted by our Lord and great Prophet, namely, Baptism in Water, and the Supper administred in Bread and Wine; then one good Argument, amongst many, may be drawn from thence to prove the Quakers no Christians. Let us therefore have recourse to their Construing Books, and see what they say.

Pernell's

Pernell's Shield of the Truth, p. 11. 'The Bap-'tiſm we own, is the Baptiſm of Chriſt 'with the Holy Ghoſt and with Fire, but we 'deny all other. See *p.* 12. Here the Quakers fully deny Water-Baptiſm. See alſo *James Naylor's Salutation to the Seed of God*, p. 33, 34. where he ſlights and denies Baptiſm in Water, calling it a *carnal thing*. But *Edw. Burroughs*, with open Face, and great Confidence, teſtifies againſt Chriſt's Ordinances being now in force; 'I do affirm, ſaith he, that Circumciſion 'is as much in force as Water-Baptiſm; and 'the Paſchal Lamb, as the Bread and Wine; 'for the continuing of them would have been 'a Judaizing of the Evangelical Worſhip: To 'aſſert their continuance, would be as much as 'in ſuch lies to pluck up the Goſpel, or Spiri-'tual Worſhip, by the Roots. Hence that Ap-'pellation, Ordinances of Chriſt, I do renounce 'as unſcriptural and unevangelical, and can 'teſtify, from the ſame Spirit by which *Paul* 'renounced Circumciſion, that they are to be 'rejected. *Burroughs's* Works, *pag.* 108, 109. Here is a compound of Ignorance and Confidence with a witneſs; becauſe Chriſt put an end to Circumciſion and other Ceremonies of the Law, as *Paul* teaches; therefore by the Spirit of Deluſion, and groſs Ignorance in the Quakers, *E. B.* will renounce and put an end to Chriſt's Ordinances. Surely theſe Men have learned to put Darkneſs for Light, and Light for Darkneſs; for what can be a more effectual way to pluck up Goſpel-Worſhip by the Roots, than

than to make null and renounce Goſpel-Ordinances? But the wickedneſs of this deluded Man lies chiefly in patronizing his notorious Falſhoods to the ſame Spirit that *Paul* had, which was the Spirit of Chriſt: What is this but blaſpheming the Holy Spirit? See *Pernell*'s *Shield of the Truth*, p. 12. where he calls Water-Baptiſm, 'A formal Invention and Imitati-'on of Men, and ſo a meer Deluſion. *Smith* the Quaker's *Primmer*, pag. 39. 'Thy Baptiſm, 'Bread and Wine, roſe from the Pope's Inven-'tion.

I ſhall only bring in the Verdict of *Robert Ruckhill*; ſee Mr. *Grantham*'s *Chriſtianiſmus Primitivus*, Book 4. Treat. 11. See how *Ruckhill* condemns the Baptized Churches, for keeping the Ordinances of Chriſt as they were delivered to the Saints, *&c.*

'O ungrateful Men, ſaith he, unworthy, till 'you repent and loath your ſelves, the Name of 'Chriſtians; hath the afflicted perſecuted Church 'been baniſhed into the Wilderneſs for many 'hundred Years; and now at her return, when 'ſhe is expecting a far more exceeding and eter-'nal weight of Glory, both Inward and Out-'ward, which her great Afflictions have wrought 'for her; will you now, I ſay, allow her no 'better Ornaments, but theſe very ſame ſhe 'wore 1600 Years ago? which alſo for many 'hundred Years have been revelled in, and fil-'thily polluted by that naſty Whore of *Babylon*. 'Poor Bride, muſt ſhe now put on thoſe old 'Clothes and rotten Rags again? *&c.* Will 'you

'you deny this beautiful Bride, the Lamb's 'Wife, that Priviledg your own Wives will 'ſcorn to be denied by you? O how weak are 'your Hearts, ſaith the Lord God.

To which great and ſwelling words of Vanity, Mr. *Grantham* gives a full and pathetical Anſwer.

But from all this you may obſerve, that as *Ananias* and *Sapphirah* agreed to lie againſt the Holy Ghoſt, ſo theſe againſt the Ordinances of Chriſt. But the miſery of it is, altho their Deſign is the Death of the Object, yet as the Teſtimonies of the two Elders againſt *Suſannah*, and the falſe Witneſſes againſt Chriſt, they cannot agree in their Teſtimony againſt the Goſpel-Ordinances.

For ſaith *Smith*'s *Primmer*, p. 39. 'Thy Bap-'tiſm, Bread and Wine, roſe from the Pope's 'Inventions. So ſaith *Higgins*'s *Warning*, p. 5. But *Ruckhill* ſaith, 'They were the Churches 'Ornaments 1600 Years ago. This he plainly confeſſeth; Now either the former, or the latter of theſe inſpired Men, with all their Infallibility, are infallibly Liars; for if they were the Churches Ornaments 1600 Years ago, as *Ruckhill* confeſſeth, then they were not invented by the Pope, as *Smith* and *Higgins* pretend, there being no Pope of that Antiquity. So that I muſt leave you to clear your ſelves if you can tell how.

I proceed to examine *R. Ruckhill*'s great and empty flouriſh, and ſwelling words of Vanity.

1. Here

1. Here *R. Ruckhill* pretends much skill in the time of the Churches going into, and returning out of the Wilderness: But I suppose, were he asked, What this Wilderness is, and the exact Time when the Church went in and came out of it? he would give but a bewildered Answer.

2. It appears from hence, as I have before shewed, that the Quakers believe the Eternal weight of Glory, both inward and outward, is to be received by the Church at her return out of the Wilderness, and enjoyed here on this side the Grave in this mortal State.

3. Here *R. Ruckhill* is forced to confess, that the Ordinances of Christ were the Churches Ornaments 1600 Years ago; but now they are a great dishonour and deformity to her, therefore he disdainfully calls them *old rotten Rags*; as though 1600 Years were time enough to rot all the Ordinances of Christ, and wear them out to Rags.

4. He disdains these Ordinances, because the Whore of *Babylon* hath revelled in them, and polluted them.

But for all *R. Ruckhill*'s skill in the Churches Apparel, there were also other Ornaments, as the Belief of the Scriptures, Faith, Holiness, Love, Charity and Patience, Mercy, *&c.* Now have not all these been corrupted and abused by the Whore of *Babylon?* and counterfeit Ordinances, counterfeit Scriptures, counterfeit and feigned Faith, Holiness, Love, Charity, Patience and Mercy, set up in the room thereof?

doth

doth it therefore follow, that all theſe Vertues muſt be thrown away, becauſe the Whore hath polluted them? No ſurely, the Quakers will not ſay ſo, nor account Prayer, Preaching, *&c.* old rotten Rags, becauſe the Whore hath revelled in them.

Was the Ark of God ever the worſe for remaining ſome time in the Houſe of *Dagon*? *Iſrael* were ſometimes a long ſpace without the true Law, true Worſhip, and true God, being involved in Idolatry and Darkneſs, yet both *Aſah* and *Hezekiah* were for returning to the true God, and true Worſhip, when that Darkneſs was diſperſed, 2 *Chron.* 15.3. 2 *Chron.* 30.5. Even ſo now the Lord having diſperſed that Fog of Popiſh Darkneſs; may not *R. Ruckhill*'s Lamentation be taken up againſt the Quakers and others? O ungrateful Men, hath God diſperſed theſe Clouds of Popiſh Darkneſs, and diſcovered his Laws and Ordinances in their Primitive Purity, and will you now reject and contemn them as old rotten Rags, and rebel againſt the Light? But *R. Ruckhill* would now by all means have the Church to have a new Coat, her old Ornaments being worn to Rags. And *R. Ruckhill* muſt needs have the Church to have new Ordinances, as often as Mens Wives have new Clothes, or elſe ſhe muſt go naked.

But, ſaith *Robert Ruckhill*, in the forementioned Diſcourſe, 'We do not deny Baptiſm, or any 'other Ordinance, when the Spirit of the Lord 'leadeth to them. It's but fair to conclude, that the Quakers have not the Leadings of the Spirit

Spirit of God to guide them into this Goſpel-Ordinance. But,

R. Ruckhill would recal this again, ſaying, 'It 'hath appeared, that the Spirit of the Lord 'leads forward, not backward; upward, not 'downward, (and then he preſumes to ſay) 'elſe the Spirit may as well lead into Judaiſm, 'as into the Ordinances aforeſaid. What profound Ignorance and groſs Darkneſs is here, to imagine that the Spirit of Chriſt, promiſed, *John* 14. 26. & 16. 31. to guide into all Truth, and to bring to remembrance the Doctrine Chriſt had taught, might as well lead them into Judaiſm, which Chriſt had and came to aboliſh, by *R. Ruckhill*'s Argument? When *Ananias* is ſent to *Paul*, compare *Acts* 9. 17, 18. *Act.* 22. 16 *that he may receive his ſight, and be filled with the Holy Ghoſt*, he ſaid, *And now why tarrieſt thou? Ariſe and be Baptized.* Might not *Paul* have ſaid, I am filled with the Holy Ghoſt already, What, muſt I go back to the Shadow, to ſuch a carnal thing as Water-Baptiſm? But *Paul* had the Spirit of God, and not of the Quakers, and therefore he readily ſubmitted to this Holy Ordinance, and ſtands not to confer with Fleſh and Blood. See alſo *Acts* 10. from 44, to 48. While *Peter* was preaching the Goſpel to *Cornelius*, and thoſe with him, *the Holy Ghoſt fell on all them that heard the Word*; and *they heard them ſpeak with Tongues, and magnified God. Then anſwered* Peter, *Can any forbid Water, that theſe ſhould not be baptized who have received the Holy Ghoſt as well as we?* &c.

Doubtleſs

Doubtleſs had *R. Ruckhill*, or any of the Quakers been there, had there been any ſuch a Creature in thoſe Days, they would have forbid Water, and told *Peter*, he was miſtaken; Hold, *Peter*, they have the Subſtance, the Baptiſm of the Spirit, wilt thou lead them back to the Letter, to the carnal Thing of Water-Baptiſm? If *G. Fox* had been there with his Book, *The Great Myſtery*, pag. 65. he would out of that have proved to *Peter*, that *Paul* told of the Spirit's Baptiſm, and brought the Saints off from Things that are ſeen; and Water is ſeen, and its Baptiſm; from that Text 2 *Cor.* 4. 18. Would any Man in his Senſes have drawn ſuch an Inference? But it is a lamentable thing, that theſe Men care not for the Scriptures, except it be to abuſe them. But to return, *Verſ.* 48. *Peter* being of another mind, having another Spirit than the Quakers, *Commanded them to be baptized in the Name of the Lord.* From whence I groundedly conclude, That the higheſt Attainments, or greateſt Meaſures of the Holy Spirit, do not exempt or excuſe Men from, but fit them for Goſpel-Ordinances. But I have ſhewed you before, it is the Baptiſm of the Spirit, and no other, that they will allow.

This is that they contend for in their Pamphlet; they ſay, 'The Baptiſm of Water was 'put an End to at Chriſt's Death; and then 'that of the Spirit ſucceeds, of which that of 'Water was a Type. This is their common Opinion.

To

To which I answer, That it was Water-Baptism that Christ gave in Commission to his Disciples to Administer, after he was risen from the Dead, *Mat.* 28. *Mark* 16.

First; They were not to administer that of Sufferings; his Disciples nor Apostles were not to persecute, nor lay Sufferings upon others.

Secondly; If they say that the Apostles were to baptize with the Spirit, as some of them want no Ignorance or Confidence to affirm.

First; I demand, Whether the Administration of that were not peculiar to Christ, *Mat.* 3. 11. *He*, meaning Christ, *shall baptize you with the Holy Ghost, and with Fire?*

Secondly; Whether that if the Command, *Mat.* 28. 18. *Mark* 16. 16. be to command the Apostles to baptize with the Holy Ghost, and Fire? If it were, I demand when and where they obeyed it?

Thirdly; Whether we may not groundedly believe, That the baptizing Men and Women in Water, in the Name of Christ, which the Apostles did, was not in obedience to some Commission from the Lord so to do?

Fourthly; Let the Quakers shew when and where the Lord gave them command so to do, if this of *Matth.* 28. and *Mark* 16. was not it?

Fifthly; If *Peter* had not Authority from the Lord to baptize with Water, *Acts* 10. latter end, I demand whether you do not conclude he sinned in so doing? for he commanded them to be baptized in the Name of the Lord; see

Deut. 18. 20. *But the Prophet that ſhall preſume to ſpeak a word in my Name, that I have not commanded, that Prophet ſhall die, ſaith the Lord.* I wiſh this were ſeriouſly weighed by all that counterfeit Chriſt's Ordinances.

Sixthly; That whereas it is alledged that Baptiſm may be done, or left undone, that it is a thing indifferent: Then I demand, whether it was not as great a Sin in *Peter*, *Acts* 10. 48. to command them to be baptized, as it was in thoſe, 1 *Tim.* 4. 2, 3. who command to abſtain from Meats, and forbid to marry, which are things left at liberty? For to command to do what God hath left at liberty, to do or not to do, is equally a Sin to the ſame extent, with forbidding what God hath left to Mens liberty: Therefore I would have none to count the Ordinances of Chriſt Things indifferent. Let what hath been ſaid be conſidered. But the Apoſtles in purſuance of the aforeſaid Commiſſion, *Mat.* 28. 18, 19, 20. *Mark* 16. 16. did preach and baptize with Water; that being the only Baptiſm they were to adminiſter. That of Sufferings by Perſecution being from the Devil and wicked Men; that of the Spirit being peculiar from Chriſt, and that of Water by his Apoſtles and Diſciples. And thus according to the Commiſſion of their Lord, you find them adminiſtring, *Acts* 2. 38. and teaching; *Repent and be baptized for Remiſſion of Sins, and ye ſhall receive the Gift of the Holy Ghoſt.* Acts 8. 12. *When they believed* Philip, *preaching the things concerning the Kingdom of God,*

God, and Name of Jesus, they were baptized both Men and Women. Ver. 36, 37. saith the Eunuch, *See, here is Water, what doth hinder me to be baptized?* Philip *answered, If thou believe with all thy Heart, it is lawful for thee*; as most truly read. And they went down into, and came up out of the Water, *&c.* Acts 10. 47, 48. *And he commanded them to be baptized in the Name of the Lord*; and none could forbid Water, tho they were baptized with the Spirit before. So that altho the pouring forth of the extraordinary Gifts of the Spirit are comparatively called a Baptism; and the Greatness and Over-whelmings of Christ's Sufferings are so called comparatively: Yet there is but one Baptism in a full and proper sense, and that is that of Water, in which the penitent Believer is buried, *Coloss.* 2. 12. *Rom.* 6. 4. And whatever the Quakers pretend, *Ephes.* 4. 5. Christ is that one Lord; and to believe in him, his Offices and Doctrine, is this one Faith, and to be baptized in Water is the one Baptism; and how ridiculously they abuse that Text in their Pamphlet, 1 *Pet.* 3. 21. In *ver.* 21. he speaks of God's Patience in waiting upon the old World *while the Ark was a preparing, wherein eight Persons were saved by Water: The like Figure whereunto, even Baptism, doth also now save us*; *not the putting away of the Filth of the Flesh*, that is, not the end of Water-Baptism, to cleanse the Filth from the outward Man, as were the many Washings under the Law; *but it is the answer of a good Conscience towards God*; in shewing

your Obedience to his Law, as it is said, *Luke* 7. 30. *The Pharisees and Lawyers rejected the Counsel of God against themselves, in not being baptized of him*; and so contracted Guilt to their Consciences. And their saying, Water-Baptism was a Figure of the Spiritual, is an apparent Falshood, the Text under debate hath no such meaning: But thus, as eight Persons believed in the Lord's preaching, by the Ark's building, when the old World was threatned, they got into this Ark, when the unbelieving World mocked at it; the Water bears up the Ark, and those in it, and saves them whilst the others were destroyed.

So the Threats of perishing eternally are pronounced in the Gospel against Sinners. Now the penitent Believer puts on Christ by Water-Baptism, *Gal.* 3. 27. which is the initiating and ingrafting Ordinance; and I demand of the Quakers, if they can, to prove where Water-Baptism is called a Figure of the Spiritual; and also to shew me from the Scriptures where any were commanded to observe the Figure, when at the same time they enjoy the Substance. But *Paul*, and *Cornelius*, and others had the Spiritual Baptism, and yet were commanded to be baptized with Water.

Another Impertinency in their Pamphlet is, they say, they cannot believe dipping or sprinkling Infants, unless it can be proved that none are saved without it, and all are saved that have it. They seem here most directly to strike at Infant-Baptism; but their design is to root

root out that sacred Ordinance of Christ, Believers Baptism: And therefore I demand, whether the Quakers believe, that all that are baptized with the Spirit, as they count it, tho a Spirit of Delusion, shall infallibly be saved? if they say they do, then what is the Reason they own or believe falling away, and going from the Light? and why do so many turn wet Quakers, and become as vile in their Lives, as they are in their Principles? But if they do not own an Infallibility of being saved by that Spirit's Baptism they pretend to, then what is in these words? And to conclude this Head, I would not have the Quakers pretend to be baptized with the holy Spirit, till they believe in Christ, and obey his Appointments; for *Acts* 5. 32. he gives his holy Spirit to them that obey him. To conclude this, let all that would be Christ's Disciples, learn of him that hath led in the way of Righteousness, when by Faith and Repentance you have laid hold on Christ, O delay not to put him on by Baptism! and so you will become visible Members of his Mystical Body, be Heirs of the Promise of the holy Spirit, and other blessed Privileges, as a Right to the Lord's Table to sup with him in this Kingdom of Grace, and dwell with him in Glory hereafter.

2. The Quakers in their Pamphlet, in like manner with Falshoods and Impertinencies, evade the Supper of the Lord instituted and administred in Bread and Wine. Say they, 'The Supper of the Lord we own and tenderly

'conſider in a twofold ſenſe. *Firſt*, In the Fi-
'gure: *Secondly*, In the Subſtance. 1. That
'our Lord Jeſus Chriſt at his Supper with his
'Diſciples did eat the Paſſeover, which was for
'the fulfilling and Conſummation of the Feaſts
'under the Law, *Luke* 22. and at his Supper he
'did take and miniſter the Bread and the Cup
'to his Diſciples (for there was no Tranſub-
'ſtantiation) ſaying, *This do in remembrance of*
'*me*, and ſaith the Lord, *As often as ye eat this*
'*Bread, and drink this Cup, ye do ſhew forth the*
'*Lord's Death till he come*; 1 Cor. 11. After
'this they did more clearly know his Coming,
'and Chriſt after the Spirit, Jeſus Chriſt in them,
2 *Cor.* 13.5, &c. The Reader may ſee with what deceivable words theſe Impoſtors go about to evade and make null the Ordinance of the Lord's-Supper adminiſtred in Bread and Wine.

But before I come to anſwer their impertinent Evaſions and manifold Corruptions of the Scriptures, I ſhall ſhew you that they plainly deny the Supper of the Lord adminiſtred in Bread and Wine, to be now a ſtanding Ordinance in the Church of Chriſt, and practicable by Chriſtians.

Let us hear them ſpeak out more plainly before we anſwer them.

Parnell's Shield of the Truth, p. 13. 'Feeding
'upon Huſks and Shadows that are carnal, for
'the Bread which the World (that is, all that
'are not Quakers) eat, is natural and carnal;
'ſo alſo is the Cup which they drink, and there
'is no Communion but natural, outward and
'carnal.

'carlal. *Smith's Primmer*, p. 39. Thy Bread 'and Wine in the Lord's Supper are the Popes 'Invention. See how bare-fac'dly they can lie against the Truth. See *Nailor's Love to the Last*, p. 56. 'Which all know who are come to 'his Supper, where the Father and Son are 'come in and sup with the Creature, which all 'the Imitators and Observers of Times are 'ignorant of, whose Contention is about out-'sides.

Lastly, Let us have the Testimony of *George Fox* le-Grand, *Great Mystery*, &c. *p.* 16. says he, 'Christ has triumphed over the Ordi-'nances, and blotted them out, and they are 'not to be touched; and the Saints have 'Christ in them, who is the end of outward 'Forms: and thou art deceived who thinkest 'to find the Living amongst the Dead. You see by this how miserably these Men abuse the Scriptures.

Now it appears by all this, that either the Apostles were ignorant about the nature and manner of Christ's second Coming, or else the Quakers are greatly deluded in saying, he is come the second time already. But to clear the Apostles and Primitive Saints from that Ignorance the Quakers cast upon them, and to make it appear that they did not believe the giving of the Holy Ghost, *Acts* 2. to be the second Coming of Christ.

1. Because the Apostles are found in the administring, and the Primitive Christians in partaking of this Ordinance, after the Holy

Spirit that Chriſt promiſed to ſend, was come, as hath been before ſaid of Baptiſm. This appears from *Acts* 2. 42, 46. *They continued ſtedfaſt in the Apoſtles Doctrine and Fellowſhip, in breaking of Bread, and Prayer.* Acts 20. 7. *The Diſciples came together to break Bread.*

All Expoſitors that I know of conclude, this was to celebrate the Ordinance of the Lord's-Supper; ſee this fully manifeſt, 1 *Cor.* 11. 1, 2. compared with Verſe 23, to the 29*th* at large; *Be ye followers of me, even as I alſo am of Chriſt.* *Montanus*, an approved Interpreter, reads it thus, *Imitatores mei eſtote, ſicut & ego Chriſti:* Be ye Imitators of me, as I am of Chriſt. *Now I praiſe you, Brethren, that you remember me in all things, and keep the Ordinances, as I delivered them unto you.* Ver. 23. *For I have received of the Lord that which I delivered unto you.* As if he had ſaid, thoſe Ordinances that I praiſe you for the keeping of, are the ſame that I received of the Lord: And this is one, that the Lord Jeſus *the ſame Night in which he was betrayed, took Bread, bleſſed it, and brake it*, &c.

Now if the Quakers were not ſtark blind, or wilfully ignorant, would they conclude that *Paul* and the Primitive Saints did not know that Chriſt was come in Spirit? or, that the Promiſe of the Holy Ghoſt was given? So he goes on and tells them, *ver.* 26. *As often as ye eat this Bread, and drink this Cup, ye ſhew forth the Lord's Death till he come.* So that the giving forth of the Spirit was not the ſecond coming of Chriſt, as the Quakers dream; for how improper

proper were it for to celebrate an Ordinance in remembrance of him that was within them, I leave to the Reader to judg.

2. Christ is not come, because that Kingdom is not come that Christ speaks of; *I will not henceforth drink of the Fruit of the Vine, till I drink it new with you in my Father's Kingdom*; notwithstanding the Quakers do so abuse that Saying of our Lord. For it is the Duty of the Disciples of Christ to pray for the coming of that Kingdom; and it is most evident, that the Will of God is not done upon Earth, as it is in Heaven; for the greatest part of the World live in Disobedience to the Will of God: neither doth Christ now drink of the Fruit of the Vine with his Disciples, because he is at his Father's Right-hand in the glorious Heavens: and his Disciples upon Earth are to break and eat Bread, and drink of the Fruit of the Vine till he come, in remembrance of his broken Body, and Blood shed for their Redemption and Salvation; in which Christ hath spiritual Communion with them, not personal; which he will have after his second Coming. And,

3. *Paul* and the Primitive Christians did not believe the givings forth of the Spirit, to be the second coming of Christ, because they believed and expected him to come in a personal, glorious and visible manner; *Phil.* 3. 20. *We look for the Saviour, who shall change our vile Bodies, and make them like his own glorious Body*: that being one thing that will be done at Christ's

Chriſt's ſecond Coming. And *Paul* and the Chriſtians did look for Chriſt's ſecond and perſonal Coming, becauſe they were told, *Acts* 1. 11. That *the ſame Jeſus ſhould come in like manner* (viſible in his Body of Fleſh and Bones) *as he did aſcend*, as hath been before proved more largely; and as Chriſt himſelf ſhewed his Diſciples, *Mat.* 24. at large, that *his coming ſhould be glorious and viſible*; Rev. 1. 7. Long after the Spirit or Comforter was come, ſaith *John*, *Behold, he cometh, every Eye ſhall ſee him*; *and they that pierced him, ſhall mourn.* 1 Theſſ. 4. 6. *For the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the Voice of the Arch-Angel, and the Trump of God*, &c.

4. If the Quakers will need have this to be true, which no Chriſtians can allow them, that Chriſt is come the ſecond time, as the Scriptures have foretold of him, and as he himſelf ſaid he would; and from thence they conclude that Baptiſm and the Supper of the Lord are at an end; I would know whether all other Goſpel-Ordinances are not at an end alſo, as Preaching, Prayer, Acts of Mercy and Charity, and the like? And if ſo, why do the Quakers pretend to Preach and Pray? for in that Kingdom there is no need to teach any to know the Lord; no need of Prayer, for then the Saints poſſeſs the fulleſt Enjoyments they can pray or wiſh for; they ſhall hunger no more, and ſo have no need of Alms; and in that Kingdom, they *neither marry, nor are given in Marriage*;

Marriage; *neither can they die any more*, Luke 20. 35, 36. But the Quakers pretend to Preach, and Pray, and give Alms; they Marry, and they Die. See then what horrid Contradictions and groſs Abſurdities attend this Spirit of Deluſion. And to what End they bring 1 *Cor.* 10. 15, 16, 17. *Rev.* 3. 20. *Prov.* 9. 4, 5. with *Joh.* 6. I know not, except to abuſe the Scriptures, or confute themſelves. All Chriſtians own Chriſt to be the Bread of Life, and have ſpiritual Communion with him in his Ordinances; which ſpiritual Communion they cannot have, whatever they pretend, who do not obey Chriſt in his Ordinances, but ſlight, vilify, and contemn the ſame, as the Quakers do. But thoſe that open when he knocks, by the Hammer of his Word; thoſe that receive his Word, Ordinances and Appointments, he will come into them by his Spirit; and having Communion one with another, as one Bread, ſo their Fellowſhip ſhall be with the Father and the Son ſpiritually, and ſo he hath promiſed to be with his Church in the participation of his Ordinances to the end of the World. And though we highly own and honour the Ordinances of Chriſt; yet as we believe thoſe that reject and deſpiſe them, whatever they pretend, have no ſpiritual Communion with Chriſt: ſo alſo thoſe that are not duly fitted and prepared for them, may not expect any Benefit or Advantage by them.

In the next place, they talk of the Seals of the New Covenant: Which term, in the plural,

ral, I deny; and believe, that the Spirit, or Holy Ghost, those Measures or Gifts thereof that God bestows upon Christians, is the Seal of their Acceptance with him; as *Ephes.* 1. 13. *After ye believed, ye were sealed with the Holy Spirit of Promise.* Whoever accounts these Gospel-Ordinances the Seals of the Covenant, are so far mistaken, for they are part of the Covenant it self. Saith Christ, *If ye love me, keep my Commandments; and I will pray the Father, and he shall give you another Comforter, that shall abide with you for ever, even the Spirit of Truth.* This Spirit which is promised as a Seal, is upon the Terms of keeping Christ's Commandments, of which are Baptism, and the Lord's Supper. *Acts* 5. 32. He gives this Seal of the Spirit to those that obey him, duly observing and obeying Christ's Ordinances and Commands, from a real Faith in his Word and Promises, as well as in his Death, Blood, and Merits; and also to attend this Gospel-Faith with a pious Life; and so resigning up our selves to be Christ's, he hath promised us the Seal of his Spirit, as an earnest of our Inheritance, which is hereafter to be enjoyed.

But vainly do the Quakers feed themselves with Wind, in imagining that they have the Holy Spirit, or Seal of this new Covenant, who rebel against Christ the Minister of the Covenant, contemn his Blood, despise his Ordinances, *&c.* So that from hence it appears, they have nothing to do to take his Covenant

nant into their Mouths, seeing they hate to be reformed.

And as for their next Impertinency, in talking of one outward Type or Shadow, being a Type of another outward Type; I am an Advocate for no such Notion, neither do I believe that Circumcision was a Type of Baptism, but of the Circumcision of the Heart; nor that the Passover was a Type of the Lord's Supper, but of Christ the true Paschal Lamb, slain for the Sins of the World.

And now to conclude, Let all Christians admire the Grace of Christ, who gave his Body to be broken, and his Blood to be shed; and not only so, but in love to his People, hath left this Ordinance of his Supper in his last Will and Testament, to be celebrated, he before knowing our Frailties, we being subject to forget his Kindness. Let us therefore observe it, with the rest of his Ordinances; and *blessed is the Servant whom the Lord when he cometh shall find so doing.*

A POSTSCRIPT TO THE QUAKERS.

SIRS,

YOU cannot be ignorant, that thoſe two great Articles of the Chriſtian Faith, *(viz.)* The Reſurrection of the dead Bodies of Men from the Graves of the Earth, and Eternal Judgment, are believed as two Principles of the Chriſtian Faith, wherein your Belief hath been queſtioned, and you profeſs your Belief in neither of them in your Paper.

But the contrary hath been manifeſted by your own Tongues and Pens; for *Tho. Lawſon*, and *John Slee*, both Quakers, gave *William Jeffrey* a Paper, under their own Hands, wherein was aſſerted, *That nothing of Man that goes into the Grave, ſhall riſe again*; and one of your Friends with whom I was reaſoning upon this Subject, asked me, *If I were ſo ignorant as to believe that Bulk* (pointing at my Body) *ſhould riſe again from*

from the Grave? But upon occaſion you will ſay, You believe the Reſurrection of the Body; pray then, what doth your Friend *Turner* intend by theſe Arguments?

1. 'If the Bodies of Men riſe again; then 'there is a preheminence in the Bodies of Men 'above the Bodies of Beaſts, which is to give '*Solomon* the Lie, *Eccleſ.* 3. 19. 2. If the Bo-'dies of Men ſhall riſe again, this is to give '*Job* the Lie, who ſaith, *The Eye that ſees me, 'ſhall ſee me no more*, Job 7. 8. 3. *Fleſh and 'Blood ſhall not inherit the Kingdom of God*, (who can ſuppoſe any other, than that the import of theſe Arguments is, to deny the Reſurrection of the Body?) ſee Mr. *Hicks*'s *Dialogue*, p. 56.

To which I anſwer, That the Conſequence of neither of theſe Arguments follows from the Premiſes: for where *Solomon* ſaith, that *Man hath no preheminence above a Beaſt*; he ſhews in what reſpect he means, *verſ.* 20. *All are of the Duſt, and all turn to Duſt again*; in this ſenſe all go to one Place, and ſo Man hath no preheminence. But in Point of the Reſurrection he hath, for a way is deviſed, 2 *Sam.* 14. 14. That *Man ſhall not for ever be expelled from God.* And a Promiſe is made, *Hoſ.* 13. 14. *I will ranſom them from the Power of the Grave; I will redeem them from Death; for Death and Hell*, (or, ſaith your Margin, *the Grave*) *ſhall deliver up the dead*, &c. *Rev.* 20. 13. And it is true, the Eye that ſaw *Job*, ſhould ſee him no more, not in this mortal State. But ſee *Job* 19. 25, 26, 27. *For I know that my Redeemer liveth, and that he ſhall*

ſhall ſtand at the latter day upon the Earth. And altho after my Skin, Worms deſtroy my Body, yet in my Fleſh ſhall I ſee God: Whom I ſhall ſee for my ſelf, and not another: Mine Eyes ſhall behold him, tho my Reins be conſumed within me. What is more manifeſt than that *Job* did believe in the Reſurrection? After Worms had deſtroyed his Body, yet in his Fleſh he ſhould ſee his Redeemer; Where? upon the Earth: when? at the laſt, or latter Day.

3. His Argument from 1 *Cor.* 15. 50. is exploded; the Argument is, *Fleſh and Blood cannot inherit the Kingdom of God.* To which I anſwer:

1*ſt*, Then let your Friend *Tho. Lawſon* be aſhamed of what he ſaith in his Book, *p.* 9, and 19. where he affirms himſelf and Friends to be now in Poſſeſſion of the Kingdom of God aforeſaid, and to have Eternal Life really in Poſſeſſion: Do you believe *Tho. Lawſon*, or any of you now living, are not made of Fleſh, Blood and Bones.

2*dly*, We own, that *Fleſh and Blood cannot inherit the Kingdom of God.*

Firſt; Under a twofold Acceptation of the Word.

1. Not carnal, ſenſual and unregenerate Men; for *John* 3. 3, --- 8. *Except a Man be born again, he cannot ſee the Kingdom of God. That which is born of the Fleſh, is Fleſh*, &c. *Marvel not that I ſaid unto thee, Ye muſt be born again*, (or, *from above*, ſaith your Margent). The carnal, unregenerate Man is ſaid to be in the Fleſh, and not

not ſubject to the Law of God, neither indeed can be in that State: So that to be *carnally or fleſhly-minded is Death*, &c. *Know you not ſuch unrighteous ones cannot inherit the Kingdom of God?*

2. Neither ſhall the fleſhly Bodies of the Saints inherit the Kingdom of God till a change hath paſſed upon them, 1 *Cor.* 15. 50. the following words give the Apoſtle's meaning, *Neither ſhall Corruption inherit Incorruption*, v. 51. this Change muſt be. *For* ver. 53. *this Corruption muſt put on Incorruption, and this Mortal muſt put on Immortality.* V. 54. *Then will be brought to paſs the ſaying, Death is ſwallowed up in Victory. Hoſea* 13.14. Moreover, it appears that Chriſt roſe from the dead, and aſcended in his Body of Fleſh, Blood and Bones. *Luke* 24. 39. he ſaid to his Diſciples, *Feel me and handle me: a Spirit hath not Fleſh and Bones, as you ſee me have*; *and he ſhewed them his Hands and his Feet*, that were nailed to the Croſs, *&c.* Even ſo will *he change our vile Bodies, and make them like unto his own glorious Body*, Phil. 3. 20.

Secondly, But not to enlarge; I could never yet underſtand by any of your Writings, that you own any other Reſurrection than the new Birth, or Regeneration. I ſhall cite two or three of your Authors: *Smith*'s *Catechiſm*, p. 29. 'Queſt. But muſt Men paſs through Death, 'and riſe again in this Life, or whilſt in this 'Body? *Anſwer*, Yes; *for except he be regene-'rated and born again, he cannot enter the King-'dom of God*: and therefore he muſt die to the

'first *Adam*'s Fleſh, and be quickened and riſe 'again in the ſecond *Adam*'s Spirit; and ſo in 'the Reſurrection and Life enter the King-'dom, *&c.* See *James Nailor*'s Book, *Love to the Loſt*, p. 3. 'Whereby, ſaith he, the Heart 'is freed from Corruption, and made able to 'eſcape the Pollutions of the World, and to 'run in the pure ways with delight, which is 'the glorious Liberty of the Sons of God, the 'Reſurrection from the Dead. Add to this the Skill that *S. Fiſher* uſeth to make null this Article of the Chriſtian Faith, in his *Velata quædam Revelata*: Thus, 'But if you will not be ad-'moniſhed, nor perſwaded by *Moſes* and the 'Prophets within you, neither will ye be per-'ſwaded by ſuch of us, who were once dead 'in Sin with you, but are now riſen to Life by 'the Power of God, which is his Light, and in 'the ſame ſent to ſpeak to you from the Dead. The Text he ſeems to allude to, is, *Luke* 16. 31. but what an horrid Abuſe this is to the words of our Lord, and the Scope and Deſign of them, the Chriſtian Reader will eaſily ſee. But from what hath been ſaid by theſe your Lea-ders, and I might enumerate many more of like import; thus much may be farily concluded, That you believe no other Reſurrection but only Regeneration, or a new Birth. I own that Regeneration is ſet forth in Scripture under the terms of a Death, Burial and Reſurrection, according to *Rom.* 6. 2, 3, 4. *Col.* 3. 1, ---- 4, and *Col.* 2. 12, 13. But doth it follow, that be-cauſe here is a Death to Sin ſpoken of, and

being

being *buried with Christ by Baptism, and a rising again to newness of Life*; *having put off the old Man, with his Deeds*, &c. that therefore we are to believe no other Death, Burial, or Resurrection? The two former are self-evident, and within the reach of Sense; it is the third, namely, the Resurrection of the Body from the Grave of the Earth, that you stumble at and oppose, even as the Sadducees did, *Mat.* 22. 23. But *ver.* 29. Christ gives them an Answer, saying, *Ye do err, not knowing the Scriptures, nor the Power of God:* and *ver.* 31, 32. he proves this Doctrine to them from what God said, *Exod.* 3. 6.

Secondly; It appears you do not only deny the Resurrection of the Body from the Grave of the Earth; but the eternal Judgment before the Judgment-Seat of Christ, at the last Day, you concluding it to be past already: Else what doth your Friend *Lawson* intend in his fore-mentioned Book, *pag.* 9, and 19. who affirmeth, 'he hath eternal Life in Possession, 'and is now in the Possession of the Kingdom? And what else means your Friend *Desbury* in his Book called, *A Discovery of Man's Return to his first Estate?* p. 7. he saith, 'The Judg-'ment is past already as to us, as having, saith 'he, given an account to God already for all 'that we have done, and received the Reward 'for our Sins, *&c.* And this may be if what was said in your Book, called, *Saul's Errand to Damascus*, were true, That *George Fox* was the eternal Judg of Quick and Dead; so that there

was no occaſion for you to mention either of theſe Points of the Chriſtian Faith, for in your proper ſenſe you believe neither. But I demand why you abuſe the World in your Paper in ſaying, You believe, hope or expect Redemption, Juſtification and Salvation when your Belief is, you have them already, and are in the Reſurrection, and in the eternal Kingdom of God already. I count it improper for me to ſay, I expect what I really have; nay, it's not only improper, but falſe; and as St. *Paul* ſaith, *Rom.* 8. 24. *That which is ſeen is not Hope*, &c. Now from all this, tho I could have added many more Inſtances from their own Tongues and Pens, had occaſion been, I ſhall lay before the Reader the ſad Conſequences of their Unbelief in theſe two Points of the Chriſtian Faith.

And it tends to eat out and deſtroy the very Life and Vitals of Chriſtianity.

1. If our Bodies ſhall not riſe from the Grave, then Chriſt is not riſen, 1 *Cor.* 15. 13. this is clear in the Text; and *ver.* 16. *If the dead riſe not, then is not Chriſt raiſed:* ver. 20. *But now is Chriſt riſen*, &c. and ſo certainly ſhall the Reſurrection of our Bodies be.

That Chriſt did ariſe from the dead, *&c.* 1 *Cor.* 15. 5, 6, 7, 8. above five hundred are Witneſſes to this Truth.

2. If the Dead riſe not, then Preaching is vain, and Faith is vain, and the five hundred Witneſſes, with the twelve Apoſtles, are all found falſe Witneſſes. *Revelat.* 1. 18. *I*

am

am he that was dead, and am alive.

3. If the Reſurrection of the Dead, or riſing again, or ſtanding again, be not a Truth; (for ſo the Greek and Latin words ſignify) then the Prophecies of the Prophets, and Doctrines of the Apoſtles are falſe, *Iſa.* 26. 19. *Thy dead Men ſhall live, together with my dead Body ſhall they ariſe*, &c. *and the Earth ſhall caſt out her dead. Dan.* 12. 2. *Hoſea* 13. 14. *Acts* 24. 15. That there ſhall be a Reſurrection of the Dead, both of the Juſt and Unjuſt. Muſt the Juſt be regenerated? *Acts* 26. 8. *Why ſhould it be thought a thing incredible, that God ſhould raiſe the Dead?* It cannot be meant of Regeneration, or the new Man riſing in the old, as you ſometimes ſay; for that was never thought incredible by the *Sadduces*, *Epicures* or *Stoicks*, nor by the Heathen Philoſophers nether, all did own that God, or the Gods, could make Men better, and turn them from Vice to Sanctity, *&c.*

4. If our dead Bodies ſhall not riſe from the Grave, then the Hope of the Primitive Saints was all vain, null and void. *John* 11. 24. *I know*, ſaith *Martha, he ſhall riſe again at the Reſurrection at the laſt Day. Heb.* 11. it is ſaid of thoſe famous Believers, that they all *died in the Faith, not having received the Promiſe*, &c. Phil. 3. 20. *We look for the Saviour, the Lord Jeſus Chriſt: who ſhall change our vile Bodies.*

I told one of your Friends, *J. W.* that I looked for Chriſt's ſecond, perſonal and glori-

ous

ous Coming. He told me I may look till my Eyes fail'd.

5. If the Dead riſe not, then the beſt Saints are the moſt miſerable Men in the World, 1 *Cor.* 15, 19, 30, 32. it's but vain to ſtand in Jeopardy every hour, or to fight with Beaſts, yea, to undergo any Sufferings for Chriſt, if the Dead riſe not: And know this, it is not the Sufferings, but the Cauſe for which, that makes the Martyr. But if the Dead riſe not, there is no Cauſe for Sufferings at all: but we may *eat and drink, for to morrow we ſhall die.* The licentious Atheiſt is the moſt happy Man, ſince no Glory or future Reward in another World is to be expected.

So that as thoſe Primitive Hereticks, 2 *Tim.* 2. 18. *Hymeneus* and *Pheletus*, who, by ſaying *the Reſurrection was paſt already, had overthrown the Faith of ſome*; ſo would you. Chriſt died and roſe again to deſtroy the Power of the Grave; but by this Hereſy, the Grave muſt deſtroy our Bodies for ever: which God forbid.

Secondly; How can you conclude you are in the glorious Kingdom, and that you have Eternal Life now really in Poſſeſſion?

1. For our Lord ſaith, *In the Reſurrection they neither marry, nor are given in Marriage*, *Mat.* 22. 30. *Luke* 20. 35. Now this you do; therefore not in the Reſurrection, nor that Kingdom.

2. In that Kingdom they can die no more: but that you do as other Men; *Revel.* 21. 4.

no

no more Death, Crying, nor Sorrow, *&c.* but this you have; therefore, *&c.*

3. In that Kingdom no Hungering, or Thirſting: but theſe you feel and experience here; therefore not in the Reſurrection, nor that Kingdom.

4. No more Sickneſs nor Pains: but all theſe you have here. O then fool not your ſelves with ſuch falſe Dreams! but believe Chriſt will ſhortly come in Glory, and every Eye ſhall ſee him. And conſider what a ſad Surpriſe it will be to you when the Trumpet ſounds, the Graves are opened, and your Bodies raiſed to ſtand in Judgment! But let all faithful Chriſtians ſay, *Come, Lord Jeſus, come quickly.*

FINIS.

ADVERTISEMEET.

THere is preparing for the Preſs a ſhort, but profitable Diſcourſe, entituled, *The Trial and Condemnation of Whiſpering Backbiter*, deſigned as a means to detect the Sin of Detraction; an Evil too common, not only amongſt the Profane, but Profeſſors of this Age. By *E. P.*